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JPRS-CRF-86-010

30 MAY 1986

China Report

RED FLAG

No. 7, 1 APRIL 1986

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CHINA REPORT

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No. 7, 1 APRIL 1986

Translation of the semimonthly theoretical journal of the Central Committee of the Communist Party of China published in Beijing.

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ERRATUM: In JPRS-CRF-86-006 of 27 March 1986, No 3 of this series, in article entitled "How To Approach Contemporary Western Philosophy," on page 47, line 40 should read: Qine's denunciation of the two creeds of empiricism also gives us beneficial enlightenment

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CORRECTLY APPROACH THE NEW CONDITIONS AND NEW PROBLEMS IN THE COURSE OF REFORM

Beijing RED FLAG in Chinese No 7, 1 Apr 86 p 2

["Forum"]

[Text] The reform of the economic structure has brought unprecedented vigor and vitality to our national economy, and has brought about a vigorously developing situation in our modernization construction. At the same time, reforms have also given rise to some new things and new problems that we should treat correctly.

Our ongoing reforms are to establish a new socialist economic structure with Chinese characteristics, which is different from our previous ossified pattern and from the capitalist pattern. This not only requires comprehensive reforms and readjustments in the ownership structure, the economic decisionmaking system, distribution methods, the forms of economic relations, and the economic management system, but also requires coordination of all reform measures and support from a set of sound political and legal mechanisms and ideological work mechanisms. In a word, reform is a complicated, arduous, and large-scale social systems engineering project. When carrying out this project, we have no precedent to go by and cannot indiscriminately copy existing economic patterns in other countries. We need to proceed from the specific conditions of our country and to explore our way ahead through practice. So it is unrealistic to expect that our reforms will advance smoothly without encountering any contradictions or problems and without undergoing any twists or turns.

Practice has shown more and more clearly that the purpose of the economic structural reforms cannot be achieved in just a few moves. The new system can only be formed under the necessary conditions, and the old system can only wither away when the new system has been gradually perfected. People's work style and thinking can only be adapted to the new system step by step in the course of changes. In the process of reforms, the new system coexists with the old system, and their mutual influence will exist for a fairly long time. This situation will unavoidably cause difficulties and problems to the overall economic operations. When facing these things, we must remain sober-minded. If we become hesitant, self-doubting, overanxious, or reckless in action, we will not be able to properly carry out the reforms. We should assume a positive attitude, work in a down-to-earth manner, discover and

solve problems quickly, try our best to avoid errors, and advance the reforms step by step by embracing unswerving faith and maintaining an indomitable will.

At the same time, we must not neglect the negative phenomena in the course of reforms and should not lose our bearings as we meet with these things. As compared with the achievements and changes brought about by the reforms, which have attracted world attention, such problems are merely a nonessential aspect rather than the main stream of the present situation, and the negative phenomena are merely transient and can be completely solved through the in-depth development of the reforms. It is groundless to say that the unhealthy tendencies and corrupt practices inside and outside the party have been brought about by the reforms. Various unhealthy tendencies and irregularities existed to different degrees before reforms were started. There are no evitable relations between these bad things and the reforms. Some people have indeed achieved ill-gotten gains and committed economic crimes by taking advantage of the loopholes in the reforms or by using the reforms as pretexts for their wrongdoing. There is a certain relation between these cases and the reforms, but the problems are not the inevitable results of the new superseding the old. As our reforms are carried out step by step, some of the defects of the old system may have been corrected, and others may have not been overcome; some economic activities may have moved onto the new path, while some economic activities may have not been disassociated from the old system. In the course of the reforms, the vested interests may be affected, and it is not possible to forge new and reasonable interest relations. Macroeconomic control will become more difficult, and microeconomic mechanisms may not become completely rational in a short time. Some gaps and loopholes in the management system may also provide opportunities and conditions for some people to pursue fraudulent and lawbreaking practices. This cannot be a reason for stopping and giving up the reforms. We must carry on the reforms and must solve the problems through the reforms. Meanwhile, it is also necessary to strictly enforce our laws and discipline, severely crack down on economic crimes, check the unhealthy tendencies, and create a benign social environment for further reforms.

The process of reforms is one of the new system superseding the old system, and is also one of changing people's ideas and thinking step by step. Only by consciously breaking with all unrealistic and outmoded ideas and concepts and planting new ideas and concepts in line with the development of the socialist commodity economy, can we correctly understand the reforms and correctly treat the new things and new problems appearing in the course of reforms; and only thus can we take the lead in advancing the reforms.

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CSO: 4004/51

DO A GOOD JOB IN RURAL IDEOLOGICAL AND POLITICAL WORK IN THE FORM OF 'THREE VISITS'

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 3-6

[Article by the Propaganda Department of Baoding Prefectural CPC Committee]

[Text] Strengthening ideological and political work during the new period is an important call raised in accordance with the spirit of the National Conference of CPC Delegates. It is also a subject which is now being explored and practiced by ideological and political work departments of our party at various levels. Since 1984, in the process of leading the masses to develop the rural economy, cadres at all levels in Baoding Prefecture have carried out in a creative way the activities of "visiting the poor to help them get rich; visiting the rich to seek advice from them; visiting the worthy to make use of their ability" (hereafter "three visits" for short). Over the past year, more than 20,000 cadres at all levels throughout the prefecture have taken part in "three visits" activities. They have visited 85,000 poor households and 150,000 rich households. They have also solicited more than 13,000 proposals for getting rich, visited more than 31,000 able and professional personnel, and selected and utilized more than 50,000 persons from rural economic organizations and basic-level leading bodies. Such activities have promoted the development of the building of the two civilizations, and enjoyed general support from the broad masses of people in the rural area. Through practice in the past year or so, we realize that the activity of the "three visits" is not only a good method for leading the masses to overcome poverty, become rich and develop the economy, but also an effective form for strengthening and improving ideological and political work in the rural area.

I

With the deepening of the rural reform and the changes in economic relationships, the broad masses of peasants are seeking the way to get rich, acquire knowledge and technology, and enjoy happiness. Their enthusiasm for socialism is unprecedentedly high. When economic relationships are changing and income gaps are widening, there occurs a new psychological conflict between the poor and the rich, between those who are very rich and those who are comfortably well-off, and between those who get rich first and those who get rich later. The changes in labor organizations have enabled peasant

households to become production units. All this has demanded that in the process of carrying out ideological education, we improve our methods and shift our work focus to the lower level. Under such circumstances, while implementing the practice of encouraging cadres to lead the masses to develop rural economy, we carried out the activities of "three visits" in a creative way, with emphasis on "visiting the poor to help them get rich; visiting the rich to seek valuable advice from them; visiting the worthy to make use of their ability." Such activities conform to objective demand, and have invigorated ideological and political work in the rural area under the new situation.

1. The activities of the "three visits" have closely linked ideological and political work with the demand of the masses. During the new period, the key to the success in our ideological and political work lies in whether we can link ideological and political work with satisfying people's legitimate demands. During a certain period of time in the past, we generally felt that our ideological and political work was lax and weak. In the rural area, peasants treated technicians as the "gods of wealth," and warmly welcomed actors and actresses to act in operas in the rural areas. However, it was difficult for us cadres in charge of propaganda work to even hold a meeting. What was the reason for all this? It was because they could directly satisfy the material and cultural demands of the broad masses of people, whereas our ideological and political work was disconnected with their demand. After carrying out the activities of the "three visits," our ideological and political workers know what the masses have demanded, and have succeeded in unifying the content and aims of their work with the desires and demands of the masses. In the meantime, in the process of carrying out the activities of the "three visits," we have also satisfied the demand of the ideological and political workers by unifying the demand of both educators and those who receive education. In such a way, the "psychological demand" of our ideological and political workers and those who are educated coincides. This strikes a "chord" of feeling in their hearts.

2. The activities of the "three visits" have closely linked ideological and political work with the vital interests of the masses. During the years of war and shortly after the founding of the People's Republic, our party's ideological and political work was carried out well. Why did we carry out ideological and political work well during the war years? It was because at that time the aim of our ideological and political work was to save the masses from the abyss of misery, "overthrow the landlords and share out the land," and "overthrow Chiang Kai-shek to liberate the country." Our ideological and political work reflects and embodies the basic interests of the masses, and serves the general tasks and objectives of the party. In the past, our ideological and political work had "close connections with the life and death" of the masses. Now, our work has "close connections with their interests." The "soul" of our ideological and political work lies in these two "connections." The activities of the "three visits" have taken the work of helping the masses' march toward common prosperity as a starting point and underlying objective. The activities pay attention to the immediate interests of the masses, and also represent their long-term interests. They reflect the interests of peasants who get rich first, and

represent the general interests of peasants as a whole. They include individual material interests, and give consideration to the overall interests of the state so that the basic aim of serving the people wholeheartedly is specified. Therefore, the activities of the "three visits" have made ideological and political work more appealing and attractive.

3. The activities of the "three visits" have merged ideological and political work and economic work into an organic whole. The problem of "separating ideological and political work from economic work" was a big defect in ideological and political work in a certain period of time. The "leftist" influence of "putting politics first" was the main reason attributing to the fact that ideological and political work was separated from economic work, and that the "soul" left the "body." In recent years, with the progress of the work of bringing order out of chaos, we have gradually strengthened the concept of "infiltration and integration." However, what specific methods did we employ to promote the "integration"? What measures did we take to overcome the defect of "separating ideological and political work from economic work"? The problem of "bridge" and "boat" remained unsolved for a long time. The activities of the "three visits" have provided us with "bridge" and "boat." In the course of carrying out the "three visits," we pursue the principle of infiltrating ideological and political work into economic work. During the visits, we collect both ideological and economic information, and consider both ideological and practical problems. The work of giving publicity to policy and rendering practical service is carried out simultaneously. When visiting the well-to-do, we ask them not only about their methods and experiences in getting rich, but also about the course of getting rich and the orientation of their business operations. While visiting the able, we never forget to provide them with education in observing discipline and law. When visiting the poor, we not only help them acquire the ways to get rich and science and technology, but also pay attention to providing them with ideological help. We help the poor households free their minds of apprehensions and spiritual yokes so that they strengthen their confidence in getting rich through hard work. The activities of the "three visits" have enabled us to overcome, to a certain extent, the age-old defect of "falsehood, bragging and empty talk," and "separating politics from economics" in ideological work.

II

The activities of the "three visits" are a new form of ideological and political work. The basic spirit guiding such activities is that we should go deep among the masses to carry out face-to-face ideological and political work and popularize it among tens of thousands of households. Visiting tens of thousands of households means that we should institute investigations and studies, follow the mass line, and adhere to the principle of seeking truth from facts and the epistemological line of always proceeding from reality, and the working method of getting the opinions of the masses and referring them back to the masses. All these are old methods employed by the communists. During the years of revolutionary war, an effective ideological and educational method which we often employed was "going to see the poor to ask about their past bitterness," and organizing the masses to "contrast

past misery with present happiness." It is necessary to promote direct contacts between ideological and political workers and the targets of their work, and ideological exchanges between educators and those who receive education, in order to obtain first-hand material for ideological work, and to work out a correct policy for ideological education. This also conforms with Marxist epistemology. The "three visits" activities inherit and carry forward the fine tradition of the party's ideological and political work.

However, compared with the previous "going to see the poor and asking about their bitterness," the present "three visits" activities are more vivid in form and greater in scope with the contents being renewed and aims changed. Such activities have brought about four "changes" in our rural ideological and political work.

In the past, we did ideological and political work mainly for the poor households. We have now changed the practice into doing ideological and political work for the rich households, poor households, and for those who have knowledge and professional skills. In the past when we were carrying out the class struggle, we relied on poor and lower-middle peasants, and our ideological and political work was also aimed at enhancing the class consciousness of poor peasants. During the new socialist period, our basic task is to develop social productive forces. We have changed the previous practice of eliminating classes into that of overcoming poverty. The "three visits" activities conform with the change in this basic task. We visit not only the poor, but also the rich and the able. We do ideological work not only for poor households in order to help them get rid of poverty and become rich as early as possible, but also for the rich and able in order to guide them to foster lofty ideals and so that they will be ready to help the poor embark on the path of common prosperity.

Instead of paying too much attention to the negative side of things, we have changed the previous practice into that of laying emphasis on promoting people's unity, showing concern for them, and coordinating their relations. For a fairly long period of time in the past, the stress of our ideological and political work was placed on the negative and seamy side of things, and the "negative feedback" [fu fan kui 6298 0646 7432] of criticizing incorrect ideology and overcoming erroneous viewpoints. Very often, this affected the results of our work. During "three visits" activities education is provided in the course of a "visit" with emphasis being placed on "help." We link the work of solving ideological problems with that of helping people solve their practical problem. Instead of laying stress on criticism, our work focus is shifted to promoting good deeds. We have paid attention to discovering and carrying forward those positive, progressive and good things among the masses so that we can lead them on the march forward. With regard to the backward ideology, shortcomings and mistakes of some peasants, we stick to the principle of providing guidance. We treat them openheartedly, warn them of the consequences, and make analyses for them in a gentle and practical way so that the masses are willing to accept more advanced ideology.

The "three visits" activities have enabled our cadres to change their position and attain dual status. The reason why the results of our ideological and political work were poor was that our cadres departed from the correct principle that "educators should, first of all, be educated." Cadres wanted people to listen to what they said, and ordered them to do this or that. As a result, "cadres criticized people on the platform, but were abused once they left the platform." In the course of carrying out the "three visits" activities, cadres descend from the "platform" and visit peasant households. They are cadres, but, at the same time, they are also comrades and friends of the masses. They are teachers, but, at the same time, they are also pupils. They have thus acquired dual status. The "visit" by cadres of itself means that they respect those whom they visit. The masses no longer regard cadres as those who can merely "read a lecture." Those who are visited are, very often, moved by the cadres' act of "asking after their health and production with deep concern." Some ideological problems can easily be solved without a lot of talking. During the activities of promoting the "three visits," our cadres compare themselves with the masses, open their hearts to them, look into the affairs of the people with an open mind, absorb political nutrition from typical advanced cases, and listen attentively to the voice of the masses. All this has not only established a closer link between cadres and masses and restored their relations to being as inseparable as fish and water, characterized by "cadres calling members of the households uncles and aunts all the time, sweeping their yards and carrying water for them," but also enhanced cadres' consciousness of resisting unhealthy trends.

We have changed our previous method placing emphasis mainly on reasoning things out and providing education about paying equal attention to sincerity, reasoning, and conduct. Only by implementing the principle of moving people with sincerity, bringing them round by way of reasoning, and setting examples with our own conduct can we achieve better results in ideological and political work. This is particularly so in rural ideological and political work during the new period. Due to the fact that our cadres in charge of propaganda work used to adopt methods of providing education by arguing things out, holding meetings to imbue the peasants with socialist ideas, delivering lengthy reports and so on, peasants did not like to listen to what they said. In the course of carrying out "three visits" activities we have changed this method. The purpose behind our cadres "visiting" peasants' households is to exchange views with the masses, and help them solve practical problems. In so doing, it is easier for our cadres to convince, convert and guide the people by making use of party policy and typical examples. In such a way, those who educate and those who are educated will both be imbued with revolutionary feelings and comradely love, and able to exchange their affection. By paying equal attention to sincerity, reasoning and conduct, and combining them in an organic way, we will achieve greater results in ideological education.

III

We strengthen and improve rural ideological and political work in the form of "three visits." This is a new attempt in the methods of ideological work.

The main work we have done over the past year may be summarized as: Leaders are personally involved in ideological and political work; ideological and political work has penetrated into each and every household; a down-to-earth manner is followed; grasping simultaneously both material and spiritual civilizations.

1. Leaders are personally involved in ideological and political work. This is one of the characteristics of the "three visits" activities. In the past, although we also advocated that leaders should attach importance to ideological and political work, it was only a call which had never been fulfilled. Some leading cadres failed to do the work personally, and thought wrongly that ideological and political work should only be done by propaganda departments. Since 1984, 65 percent of party and government cadres in our prefecture have taken part in "three visits" activities and some 500 cadres above county level have carried out the "three visits." They have gone personally to the masses' households to do ideological work. Due to the fact that leading cadres do ideological activities, and that they have gradually accumulated experience in ideological and political work during the new period having mastered several typical examples of doing ideological work, the weakness in ideological work and the defects of "falling into generalities" have been overcome. A vivid situation of "party secretaries at three levels carrying out three visits" has occurred in many counties. The party secretary of Gaoyang County has regarded Changguo Zhuang, a poor village, as a selected spot for helping the poor. He goes to the village once a week, and has visited most of the poor households. Knowing what the masses were thinking and what they have demanded, he decided that the main emphasis of his work be placed on ideological support. The previous method of "providing relief" has been changed into that of "training and bringing up." A "three-step" plan aimed at supporting the poor has been worked out: 1) Excavating wells and building water conservancy projects; 2) giving play to the strong points of weaving cloth; 3) providing the 36 poorest households with material assistance. The "three visits" activities and the "three helps" have enabled the masses in this village to emancipate their minds, and begin freeing themselves from poverty and becoming rich.

2. Ideological and political work has penetrated into each and every household. The "three visits" activities have enabled us to penetrate with ideological and political work into tens of thousands of households. Since we have found out the general and specific ideological character of the peasants, we are able to further adopt a scientific style for their ideological education. With regard to the matter of getting rich, different viewpoints have been reflected by different kinds of people in the rural areas. These viewpoints have their own general and specific character.

Generally speaking, rich households have reflected their "five fears" in varying degrees. Some of them fear that the policy will change. If the policy changes, they will be regarded as the heartless rich. Some fear that they will become too conspicuous. If all people know that they are rich, they have to pay more tax. Some fear that they will become too famous. If all people know that they are rich, some persons might call at their houses to ask them to contribute money, or borrow money from them.

Some fear that once they get rich, trouble and disaster will follow. Some fear that persons might come to learn the skills from them, because this means that their "rice bowl" and "purse" might be snatched away. Some people complain that there are too many restrictions, and that the policy is not open enough. Some people only pay attention to the ways of becoming rich, and "take money as the end-all." Some forget all moral principles at the sight of profits, strive for gain wherever and whenever possible, and "play hide-and-seek" with the law. Some like to "poke their noses in others' business after they have enough to eat and wear," and wicked ideas come into their heads. Some members of the rich households participate in gambling.

The "five hopes" has existed generally among the poor households, whose inhabitants are not simple-minded. The "five hopes" are: Hoping for concern to be shown by leaders; hoping for technical guidance; hoping for financial aid; hoping for the help from potential backers; and hoping for special care in daily life. Some members of poor households think that "since no one will be starved to death under socialism," they sit back waiting for relief. Some think that "it is glorious to be poor, and dangerous to be rich." They are satisfied with the existing state of affairs, and are willing to remain poor. Some feel utterly disheartened after suffering setbacks. They believe in the idea of "God's will," saying that they "get what they deserve because it is all decided by a cruel fate." Some attribute their poverty entirely to objective reasons. They are afraid of difficulties, and cry over their suffering. Some feel that they are unable to do what they much want to do. Some are anxious to get help.

In the course of carrying out the "three visits" activities leaders at all levels discover the general and specific ideological character of peasants at different layers. They provide education and "ideological help" at different layers in accordance with the different characteristics of the peasants. With regard to persons who have special skills and members of rich households, we mainly provide them with education in upholding the four basic principles, give them more political guidance, and correct their business orientation. We also provide them with legal knowledge and spiritual nourishment, so that they "will not forget the party, the state and socialism as well as other poor households after they get rich." As far as poor households are concerned, we provide them mainly with "ideological support," help them strengthen their confidence in becoming rich, and change the previous method of "blood transfusion" in order that they can later "produce blood" for themselves. Since 1985, the number of poor households which have been visited by cadres at all levels accounts for 46.6 percent of the total number of poor households in the whole prefecture. Some 47,000 households can expect to eradicate poverty and embark on the path of prosperity (with per capita income of more than 120 yuan).

3. We follow a down-to-earth manner. The "three visits" activities have helped us overcome the defect of "empty talk" in ideological and political work, and truly implement the spirit of telling the truth, doing solid work, and attaching importance to practical results. The direct purpose in carrying out the "three visits" is to seek stratagem and ability, and help people

become rich. Our ideological and political work is mainly based on leading the masses to embark on the path of common prosperity. During "three visits" activities cadres at all levels link the work of providing ideological education with that of helping the masses solve practical problems. We have provided the poor households not only with material and technical support, but also with ideological help. We also serve them in terms of policy. With regard to rich households, we ask them about the way to become rich and the process of getting rich, and help them correct their business orientation. We have provided them with law, and tell them about ethics and policy. Due to the fact that the masses have encountered a lot of trouble in the process of developing commodity production, many counties have reformed their management, strengthened and improved various kinds of services for the masses, and worked out rules and regulations on supporting them to become rich. Those who are visited feel that cadres who visit them are truly serving their interests. They are happy to receive such sincere and indispensable ideological education. All this has changed their previous view that cadres in charge of political work could only "pay lip service," and improved the image of the departments responsible for ideological and political work. It enhanced the authority of ideological and political work. Ideologically, we show concern for those whom we visit, enlightening and guiding them. Apart from that, we help them solve practical difficulties. The "three visits" activities which combine ideological education with practical service, have turned ideological and political work into tangible and practical work which has brought real benefit to the masses.

4. We grasp both material and spiritual civilization simultaneously. In "three visits" activities party and government leaders at all levels properly combine the building of the two civilizations. While handling the relations between ideological and political work with economic work, they change the previous practice of "separating politics from economics" into that of "integrating them well." The prefectural CPC committee and CPC committees at all levels have demanded that the broad masses of cadres pursue unswervingly the guiding principle of grasping the building of the two civilizations simultaneously. During "three visits" activities when we are visiting the poor or the rich, we ask them about their incomes and try to find out what they are thinking about. We ask them about the results of their efforts devoted to becoming rich, and the ways and means of getting rich. We pay attention to their business orientation and what they do after becoming rich. We provide them with methods, technology and service, and help them overcome ideological obstacles. We also give publicity to policy in order to help them clear their minds of doubt. In the course of collecting and transmitting economic information, we also pay attention to collecting and transmitting ideological information. Thus, during the "three visits" activities ideological work and economic work are merged into an organic whole. The "soul" of ideological and political work is thus attached to the "body" of economic work, and "external" things have been turned into "internal" ones.

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CSO: 4004/47

FRESH TROOPS FOR RURAL CULTURAL UNDERTAKINGS--AN INVESTIGATION OF CULTURAL HOUSEHOLDS IN LINQU COUNTY, SHANDONG PROVINCE

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 7-10

["Investigation Report" by the Propaganda Departments of Weifang City and Linqu County CPC Committees]

[Text] Linqu County is located in the Yimeng mountain area. Along with the implementation of party rural policies and the rapid growth of the commodity economy, there has emerged a large contingent of individual cultural establishments represented by cultural households. So far there are 880 cultural households throughout the county. Of these, 178 are professional cultural households, making up 20 percent of the total, 256 part-time cultural households, accounting for 29 percent, and 446 households of voluntary service, constituting 51 percent of the total. These cultural households raise funds themselves to engage in various cultural activities such as fine arts; calligraphy; picture mounting; performance of traditional and local operas; designing of potted landscapes; flower-planting; carving; seal cutting; paper-cutting; photography; arts and crafts; film projection; and book-reading. They liven up cultural and recreational activities in remote villages and mountain areas. Their hard work has enriched cultural life of the peasants and promoted the building of the two civilizations. They have become a supplementary force for rural cultural undertakings run by the state and the collective. The rise of cultural households is a great beginning for mass cultural work in the new historical period.

The Emergence of Cultural Households

The emergence of cultural households in Linqu County is due to a rise in the peasants' living standards. After the 3d Plenary Session of the 11th CPC Central Committee, the gross industrial and agricultural output value of the county increased at an average annual rate of 8.7 percent. In only a few years, the peasants of the county have attained sufficiency in food and clothing and many peasant households have even become well-off. When the peasants extricate themselves from the predicament of rushing about for food and clothing and start to become well-off, they certainly want to enrich their cultural life. Especially the numerous middle-aged and young peasants who have been educated somewhat, eagerly hope to compensate for deficiencies in nourishment of the mind while making efforts to extricate themselves from

poverty. However, in the vast rural areas, and in particular in the remote mountain areas, where inhabitants are scattered, transport conditions are poor, and cultural facilities are in short supply it is impossible for cultural departments and literature and art organizations to serve them regularly. Before 1980, many townships and towns did not have a single small bookshop, the peasants could not see a film or a play all year round and they had to tramp over hill and dale just to buy a book. The infertile minds of people have resulted in the growth of such bad habits as drinking and gambling, and ignorance and backwardness have given rise to the resurrection of feudal superstition in some places. More and more people now realize that while working for material civilization, we must strive to build socialist spiritual civilization. Linqu County is usually called a "home of local opera" and keeps up the tradition of cultural activities. The county has a number of "gifted scholars" and "able persons" who have engaged in amateur literary and artistic creation. After the 3d Plenary Session of the 11th CPC Central Committee, flexible party policies gave full play to their intelligence and wisdom, and the introduction of the responsibility system in the economic field showed them that since individual peasant households can create still more material wealth at a faster pace, they can also create spiritual wealth. As a result, these "able persons" engaging in amateur cultural activities have become professionals in rural cultural undertakings. For example, Che Huisheng was originally a production team leader in Longquanguan village, Xinzhai town. He found that people's living standards had risen steadily and many of them liked the art of potted landscape very much. To meet the need, he started producing potted landscapes in 1982. So far he has made 4,400 potted landscapes and has become a specialized household in this aspect. Cultural households regard satisfaction of the people's needs in cultural life as their duty, take rejuvenation of rural cultural undertakings and the building of socialist spiritual civilization as the fundamental aim, and use their own incomes to further enrich the cultural life of people so as to win a welcome from the people and the support of the government.

The Status and Role of Cultural Households

The rise and development of cultural households has given a great impetus to the development of socialist cultural undertakings in rural areas. Experience has demonstrated that in developing the socialist economy, we must adhere to the principle of arousing the enthusiasm of the state, the collective and the individual. In developing socialist cultural undertakings, we should follow the same way. Especially in the countryside, cultural establishments run by individual households is a necessary supplementary means for cultural undertakings run by the state and the collective.

1. When the state and the collective are short of funds for developing cultural undertakings, the substantial investment made by cultural households plays a great role in enlivening cultural activities in rural areas. Rural culture covers a wide range of work, differing in kind and needing great investment. When we have so many things crying out to be done in our modernization program, it is impossible for the state to allocate a large amount of money to develop cultural undertakings. In the past, the county

could afford only about 30,000 yuan for rural cultural undertakings. However, since the rise of cultural households, an investment of at least 600,000 yuan has been made in only 2 years to develop the county's cultural establishments, 20 times as much as that of the government. Facts show that in developing cultural undertakings, the peasants have a vast reservoir of potential.

2. The appearance of cultural households has opened up a new way to further develop cultural work among the peasants. State and collective cultural units do not have sufficient personnel but have a lot of work to do, and it is therefore difficult for them to take good care of all villages. The rise of cultural households has remedied the deficiency. Cultural households have their source in the peasants, so they can carry out operations in various forms to meet the needs of different sectors of the people. Shijiahe township, located in the Yi mountain area, is very hard to get to. The presence of art troupes is seldom seen and the peasants' cultural life is very poor. Storyteller Sun Changyu often goes from village to village. Beating his tambourine, he not only performs traditional operas but also sings of new people and new things and publicizes party principles and policies. Therefore, he is cordially welcomed by the peasants. The rise of cultural households has made a breakthrough in the monopoly of cultural undertakings run by the state and the collective and stimulated reforms of state and collective cultural units. In Wujing town, a peasant called Wang Yonglu is proficient in traditional Chinese realistic painting. Many people call on him for counsel and take him as their teacher. Wang enrolls his students through examination and collects training fees. Over the past few years, he has conducted 6 training courses for more than 200 people. Some of his students have been admitted to art academies and schools. Adopting his practice, the county's cultural center also enrolls students through examination and charges them for training courses in traditional and local opera, fine arts and music. This not only cuts down state expenses but also trains more qualified literary and art workers. The extensive deep-going activities of cultural households have impelled state and collective cultural units to improve the attitude and quality of service. Finally, a situation of trying to overtake each other in friendly emulation has emerged in the countryside.

3. The appearance of cultural households is a good form for strengthening the building of socialist spiritual civilization. Our countryside is undergoing a profound historical change, which is vigorously pounding at many outmoded ideas in the peasants' minds. Their simple thinking becomes increasingly complex and their demand for cultural life grows. In studying how to strengthen political and ideological education among the peasants in a vivid and lively manner, and how to improve the building of spiritual civilization, we must take this new situation into consideration. The rise in cultural households helps people to take part in different types of cultural and recreational activities and teaches them: To know the true, the good and the beautiful, and also the false, the bad and the ugly; to know what is socialist spiritual civilization and what is the decadent and moribund ideology of feudalism and capitalism. As a result, people can now distinguish between right and wrong and their political consciousness has

been heightened. We are happy to see that wherever cultural households have developed rapidly and their activities are bustling, good results must have been achieved in the building of spiritual civilization and the improvement in social conduct at large. From a survey of 40 cultural households, we found that 29 households, representing more than 70 percent of the total, had been elected "five-good families." At Lujialou village, Yangshan County, which is known as a "home of painters," men and women, old and young are all good at painting. A survey shows that there are more than 340 people who love painting in the village. In recent years, 380 paintings have been put on display at county and city sponsored art exhibitions, and 36 of them have been selected for provincial painting exhibitions. In 1983, the province selected 10 paintings for a national exhibition of paintings by the peasants, two of whom were from this village. On New Year's Day or other festivals, many families like to display their paintings in sitting rooms. People are dazzled by the endless array of these beautiful paintings, which are fresh in style and emit strong local flavor, vividly reflecting great changes in the countryside in the new historical period. Meanwhile, consulting with each other on the art of painting, respecting the old and loving the young, and neighbors living in harmony has become common practice.

While disseminating spiritual civilization, many cultural households set an example and take the lead in building spiritual civilization. In Mengjia village of Yangshan township, there is a young lady, Li Xuehua by name. Her husband works at a PLA unit and her parents-in-law are old, so her housework load is very heavy. However, she found that some people around her did not know how to become well-off and some young people hoped to learn but had no reading material. After overcoming immense difficulties, she finally opened a small bookshop in a mountain area in cooperation with another young lady. They sent some books on vegetable growing to an old vegetable grower. Thanks to these books, the old vegetable grower's output of cucumber and tomato increased by 250 percent. Furthermore, in the village, a group of youngsters idled about all day long and did no decent work. Seeing this, Li voluntarily sent them some relevant readable books. Thanks to these books, these youngsters became crazy about reading and two of them were even admitted to secondary vocational schools.

The development of cultural households has expanded the contingent of cultural workers in the rural areas of the county and promoted literary and art creation. In recent years, Linqu County has built 72 cultural centers and open-air cultural palaces in villages and towns with collected funds, but these facilities still could not meet the needs of the masses. The rise of cultural households has greatly strengthened the position on the cultural front with an additional total of more than 1,000 cultural centers. Now, every village of the county has its film projection network, television-watching rooms, theaters, painting and calligraphy associations, storytelling places, reading rooms, flower and potted landscape shops, home painting exhibitions and mobile photo-taking stands. On such a substantial foundation of cultural activities among the masses, a large number of literary and art workers have emerged in Linqu County in recent years. Cultural households alone have trained more than 1,100 different literary and art workers, 17 of whom have been enrolled and employed by art academies and

schools. Since 1984, cultural households specializing in fine arts and calligraphy have created at least 4,700 pieces of art work. Five of these pieces were selected for art exhibitions held abroad and six were displayed as exhibits in Beijing. The famous work "Lantern Festival" has won a second prize and has been stored up together with another painting "I Learn Silkworm Breeding Too" by the Chinese Gallery.

Cultural households are also an important force in carrying forward national art traditions and opening up new spheres of art. With the efforts of cultural households, folk art in Linqu County has been increased from 8 to 14 kinds. Two cultural households of Yeyuan town have given new life to wood-ironing paintings, a lost art for more than 200 years. With modern tools, these paintings have been improved with more classic elegance and beauty and are widely used as high-grade decorations in halls and buildings. Now, they have a ready market in a number of cities in the country and are highly praised by both Chinese and foreign experts.

Support and Guidance of Leaders

Cultural households as the new troops for rural cultural undertakings have grown up with strong support from the county CPC committee and government and under their energetic guidance. The rapid growth of cultural households in Linqu County has resulted from the following:

1. Much attention has been paid to the development of cultural households and effective measures are adopted to support them. Two measures taken by the Linqu County CPC Committee and government are worth noting: First, they take cultural households as an important supplementary means of state and collective cultural establishments. They believe that the principle of encouraging the initiative of the state, the collective and the individual is the only way to quickly build a socialist cultural network in the countryside and to meet the increasing needs of the masses. Like specialized households in the economic sector, cultural households are also a component part of the drive for socialist modernization. Second, they make due appraisal of the role of cultural households in building socialist spiritual civilization in the rural areas, and that their appearance is a good form for building spiritual civilization in the countryside. For this reason, when cultural households sprouted in 1982, the county CPC committee and government immediately and without hesitation encouraged the peasants to go ahead. Since 1984, the county CPC committee holds a yearly forum or representative meeting with cultural households, to exchange experience and solve problems arising in the course of development. Meanwhile, the committee has sent its working personnel down to grass-roots units to conduct investigation and study and help cultural households overcome difficulties and solve problems. Industrial and commercial departments of the county permit cultural households to set up stalls and tax bureaus give them preferential treatment within the limits of policies. In the past 2 years, county agricultural banks provided loans of 354,000 yuan to cultural households. The CPC committee of Qixian township invited peasant painters Li Dayuan and Lu Zhigang to move their painting and calligraphy centers to the newly built cultural palace so as to make things convenient for them in their work. In addition,

propaganda and cultural departments of the county summed up the experiences of 28 advanced cultural households and spread this throughout the county.

2. Efforts have been made to strengthen leadership over cultural households and guide them to develop smoothly in line with the socialist orientation. While warmly supporting the development of cultural households, Linqu County helped them properly handle the relationship in the following two aspects. One is the relationship between economic results and social benefit. At present, almost half of cultural households serve the peasants free of charge. They are small in scale, but they are clear that they work for the masses to liven up cultural and recreational activities. Such spirit should be energetically encouraged. Households engaged in cultural establishments as businesses should attach primary importance to good social effect and the spread of socialist spiritual civilization, and take the improvement of economic results as a question of secondary importance. We must stop the tendency of just earning money regardless of social effect. The other is the relationship between cultural households and state and collective cultural units. Their basic aim is identical and the general orientation is the same. For this reason, state and collective cultural units should render strong support and professional guidance to cultural households so as to help them develop at a faster pace, and compete with them in the quality of service. By properly handling the relationship in these two aspects, the Linqu County CPC Committee and government have paid special attention to three things. First, all township and town CPC committees are requested to assign one or two responsible comrades to take charge of political and ideological work among cultural households, and organize them to study party principles and policies. In this way, cultural households conscientiously follow the leadership of the party and the government; strengthen their sense of professional morality and the legal system; take propaganda of party principles and policies, livening up of the people's cultural activities and the spreading of scientific and cultural knowledge as their duties; and stick to the orientation of making literature and art serve the people and socialism. Second, cultural households are encouraged to gain professional proficiency and enhance literary and artistic levels. The county cultural department runs training courses of different kinds such as drama, fine arts, calligraphy and film projection (so far the training courses have been run 41 times). At the same time, it also helps cultural households display flowers, potted landscape, book and calligraphy exhibitions and invites artists from other areas to give lectures. Third, cultural households in Linqu County have set up their own association with their own regulations and management methods. The association plays a supervisory role and has the right to expose its members' illegal activities and entrust the relevant departments to deal with unlawful practices. As a result of painstaking work by the association and the adoption of effective measures, cultural households in Linqu County have always developed in a sound way.

3. In line with actual conditions, cultural households have been encouraged to blaze new trails and create new forms with a view to expanding their forces and influences. In recent years, cultural households in Linqu County have increased substantially and many people now itch to have a go. It is expected that the contingent of cultural households will be expanded in the

near future. Under such a situation, the county CPC committee and government should remain sober-minded to educate and guide cultural households to proceed from actual conditions and in an orderly way and step by step. It is necessary to advise small cultural households with slender foundations to act according to their capability, or to carry out their activities during the slack season in farming, or to do it as a part-time job, and not to develop in haste. Meanwhile, it is necessary to encourage cultural households with well-laid foundations to engage in diversified activities, develop joint management and expand the range of operations to other counties and provinces so as to build themselves into cultural and economic entities such as the Yimeng Flower and Potted Landscape Company, the Yeyuan Fine Arts Society, and the Linqu Book and Calligraphy Society, which have demonstrated a new trend in the development of cultural households.

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CSO: 4004/47

PROMPTLY IMPLEMENT THE POLICY, GRASP GRAIN PRODUCTION WELL

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 11-13

[Article by Jing Ping [2529 1627]]

[Text] This year is the first year of the Seventh 5-Year Plan, and the economic situation this year will have a great bearing on the whole period of the current 5-year plan. Agriculture is the foundation of the national economy. So the situation in agriculture in the first year will directly influence the national economy as a whole. The present situation in our agricultural production is good in general. The policies for agricultural work laid down by the party have been further carried out; this year's Document No 1 has been relayed to all grass-roots units; peasants' enthusiasm for developing agricultural production is growing in general; the rural economic structure is being readjusted; the rural commodity economy is being further developed; and the party rectification at the grass-roots level has been started. Our work in all fields shows a tendency of vigorous development.

The question that we should particularly notice is that efforts must never be relaxed in grain production. Ours is a country with a large population of 1 billion people. In our country, the matter of prime importance is to feed the people. Meanwhile, the development of animal husbandry, the food processing industry, catering industry, and tourist industry all need a sufficient supply of grain. Last year, many areas in our country suffered natural disasters, and the economic structural reform led to a reduction in grain crops sowing area by a total of tens of millions of mu. This caused a fall in grain output by tens of billions of jin. As our grain output had increased by big margins in previous years, we now still have sufficient grain reserve in the state granary and can ensure the supply of grain in the whole country. However, our grain output this year cannot continue to decrease. We must effectively ensure the steady growth in grain production. The conditions in our country determine that we cannot export large quantities of grain, nor can we import large quantities of grain. We must rely on our own strength and efforts to ensure the supply of grain for the whole population.

In order to promote the development of grain production, the party central leadership and the State Council have adopted a series of regulatory measures

at all macroeconomic levels. It has been decided to appropriately reduce the target of contract purchases and increase the quantity of grain purchases on the markets; methods of transferring grain have been improved; retail prices of fertilizer have been lowered; grain purchase contracts can now be linked with the supply of some farming materials in great demand; and various forms of subsidies for grain production have been adopted at all levels. People's correct understanding and comprehensive implementation of these measures will certainly promote the development of grain production and will effectively correct the tendency of peasants becoming unwilling to grow grain crops in some localities.

The fundamental purpose of these measures adopted by the party central leadership and the State Council is to regulate the interest relations of all links in the process of producing and transferring grain and to protect the enthusiasm of the peasants, especially those in the areas that supply food grain for markets, for producing grain.

It is not because the state has too much grain and now needs less grain that the target of grain purchases on a contract basis has been lowered appropriately. Instead, the reason for adopting this measure is that by increasing the quantity of grain purchases on the markets at negotiated prices, peasants who produce grain may increase their incomes and can thus get a great incentive to increase grain production. The measures of lowering fertilizer retail prices, linking grain purchase contracts with the supply of farming materials in short supply on the markets, and using part of the enterprise taxes in towns as aid to agriculture all serve the purpose of giving a greater incentive to peasants who engaged in grain production so as to increase grain output. The key to the issue of grain is the issue of prices, but prices have a vital bearing on the overall economic situation and cannot be changed frequently. When the state adopted the above-mentioned measures, it was using the economic actions of the government to influence grain production, and is in fact using some roundabout methods to give economic compensation to the peasants who grow grain crops and to increase their incomes. Only when grain producers gain more economic benefit can we achieve the purpose of ensuring grain production and stabilizing prices.

Improving the methods of transferring grain will better coordinate the interests of the areas which supply grain and which need grain so as to balance the payments of these types of areas. As compared with other commodities, grain is a commodity which brings modest profits. If some localities rely on other localities' supplying grain at a fixed price or rely on the grain subsidies offered by the state, peasants' enthusiasm for growing and selling grain in the grain-producing localities will be affected; and grain production in the localities which need to achieve grain from other areas will also wither. A new form of imbalance in the economy may appear. The localities which are not self-sufficient in grain may even completely rely on the supply of grain from other localities and on state subsidies. Once the external supply decreases, they will be caught flat-footed. According to the new methods, the localities which are supplied with grain by other localities have to pay the additional part of grain above the base quotas at a higher price. This is a reasonable measure. When revenues are

divided between the central and local authorities, the additional quantity of grain should not be subsidized by the central finances but should be paid by the localities which bring in the grain (this does not include areas afflicted by natural disasters). Grain supplying localities should gain greater benefit as they make greater contributions to the state and to other localities. This measure will not only encourage the grain supplying areas to bring their advantages into better play and to increase grain production, but will also prompt the areas which need to bring in grain from other areas to develop a comprehensive rural economy by increasing their own grain production so as to reduce the volume of grain transfers. In the final analysis, this measure will be favorable to the realization of the general principle of making all major regions in the country self-sufficient in grain production so as to reduce the state's expenditure in transferring grain.

Using income from industrial undertakings to support agriculture is a major measure for coordinating the interests inside the rural collective economy. This will not only be favorable to the readjustment of the rural economic structure by shifting labor force in the rural areas to some nonfarming industries so as to develop commodity production, but will also play a positive role in ensuring and promoting grain production and in resolving the contradiction between grain production and other sideline occupations so as to ensure the balanced development of various industries in the countryside.

In general, all the new measures are in line with the development of the socialist planned commodity economy. They reflect the advantages of our socialist system and the self-regulating capabilities of the collective economy. They also embody the correct principles for coordinating the interests of the state, the locality, the collective, and the individual and coordinating the interests of the producers and the consumers.

Agricultural production and rural work have marked seasonable characteristics. It is now a busy season in farming work, and it is also a crucial moment for our rural work. We must faithfully carry out central Document No 1 among the peasants, properly sign grain purchase contracts with every peasant household, ensure the supply of farming materials, effectively organize the management of winter crops and the sowing of autumn-harvested crops, properly arrange production in the countryside, and must further strengthen their leadership over rural work in all fields. At present, we must especially emphasize the actual results of our work, and must stop cosmetic practices of all kinds. All our measures and policies must be put into practice among grass-roots units and among the masses. Otherwise, they will be of no use, no matter how good they may be. Cadres should be required to go to guide work in grass-roots units and to come into contact directly with ordinary peasants. They should go to the forefront of agricultural work to explain the policies to the peasants, to pass information and technologies to them, to deliver materials to them, and to do good things for them. They should also discover and solve problems among the masses. If the vast number of cadres in all departments and at all levels can do this, our agricultural production will certainly be successful and we will certainly achieve a good situation in this year's grain production.

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CSO: 4004/46

ON INDUSTRY SUBSIDIZING AGRICULTURE

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 12-16

[Article by Wu Rong [0702 6954] and Li Peng [2621 7720]]

[Text] The practice of industry subsidizing agriculture, which means appropriating part of the profits turned over by town and township enterprises for construction of various facilities in rural areas and for distribution among commune members, is an important means of expediting the coordinated development of various trades in rural areas and an important long-term policy that we must uphold.

Industry Subsidizing Agriculture Is a Long Practice

The system wherein industry subsidizes agriculture has been practiced for many years in Jiangsu Province, particularly in the southern Jiangsu areas with developed town and township enterprises. The development of this system has seen several stages. In the late 1960's, the distribution system of "joint account of the plant which offers job opportunities and the production team which takes care of income distribution" was in fact the initial form of industry subsidizing agriculture. In the early 1970's, the slogan of industry subsidizing agriculture was officially put forth and subsidization was further extended to agricultural production. However, since town and township enterprises which had just been established had limited resources at their disposal at the time, they could only supply certain products and materials and provide agricultural machine and tool repair service to support agriculture. By the mid to late 1970's, the scope of subsidization for agriculture was further expanded. Profits derived from industry was used to buy agricultural machines, build water conservation facilities, finance agricultural capital construction, and run other construction projects in rural areas. There has now been a new development, since 1980, in the way industry subsidizes agriculture. Taking their own economic resources into consideration, those rural collective economic organizations where conditions permit have appropriated part of the profits turned over by town and township enterprises and distributed them among commune members. Once the output-related system of contracted responsibility was extensively implemented, in order to guarantee the fulfillment of set procurement quotas of grain and cotton, subsidization of grain and cotton production has been practiced. Some localities have also subsidized the

sale of live pigs, poultry, and eggs so as to increase the income of those who are engaged in agricultural and sideline production. From 1983 on, some advanced units with developed town and township enterprises have adopted many methods to help agriculture fulfill the goal of specialized production, socialized service, and modern technology and equipment.

Why did the system of industry subsidizing agriculture emerge and develop along with town and township enterprises?

This was first of all a result of the characteristics of town and township enterprises which are a component part of the rural economy. All employees of town and township enterprises are both workers and peasants. They remain peasants in terms of their household registration and the channel through which they obtain oil and grain ration; only their jobs are different from those of other peasants. It is precisely because of the emergence of town and township enterprises that the old unitary economic mode in rural areas was changed and the old pattern according to which cities took care of industry while rural areas were engaged in agriculture was broken. Since town and township enterprises are a part of the rural economy, it is natural to practice the system of industry subsidizing agriculture as a means of facilitating the comprehensive development of the rural economy.

Moreover, the system of industry subsidizing agriculture is determined by the nature of town and township enterprises in regard to their ownership. It seems that existing large township- or village-run enterprises have accumulated capital on their own. But in the final analysis, the peasants of the townships or villages own these enterprises. When these township- or village-run enterprises were established, they obtained their capital from two sources: first, funds pooled among members of production teams, and second, various fees that production teams paid to commune and production brigades. Workers of these enterprises were recruited from among members of production teams. Most enterprises have undergone a difficult initial period, their achievements today being the result of an "egg-laying" process of gradual capital accumulation. Therefore, all town and township enterprises belong to local township and village cooperative economic organizations. Those run by townships belong to townships and those run by villages belong to villages. They do not belong to township or village governments, the staff of enterprises, or any industrial setups, but rather to all the peasants of the townships or the villages. In the past, peasants practiced strict economy in running these town and township enterprises. They took the initiative in restraining consumption for a while and thus helped the enterprises grow. Thus, the practice of allowing peasants to receive some compensation from those enterprises which have developed successfully is by no means egalitarianism or an indiscriminate transfer of resources between different accounting units. It is an internal regulatory function exercised in due course by local cooperative economic organizations.

The system of industry subsidizing agriculture is also determined by the development needs of town and township enterprises. It was the system of industry subsidizing agriculture which enabled town and township enterprises to strike roots in the fertile soil of the rural economy, to survive

numerous hardships, and to grow up. First of all, town and township enterprises have encountered many obstacles in their development process. As we have put forth the slogan "developing industry to meet the needs of and give an impetus to agriculture" and adopted the system of industry subsidizing agriculture, the peasants have felt there is a need for developing industry and have made every effort to protect industry. This is why town and township enterprises can survive. Second, the system of industry subsidizing agriculture has brought about a more rapid development of agriculture, has in its turn allowed more workers to enter town and township enterprises, supplied town and township enterprises with more agricultural and sideline products as raw materials, and thus given an impetus to the continuous development of town and township enterprises. Third, town and township enterprises will have a larger market only when agriculture has developed and the peasants have become rich. On the surface, the system of industry subsidizing agriculture is beneficial only to agriculture. But, upon further analysis, one can easily see that the practice of industry subsidizing agriculture will prepare better conditions for the steady development of town and township enterprises.

The System of Industry Subsidizing Agriculture Is of Far-Reaching Significance

During the 6 years between 1979 and 1984, net profits derived from town- and township-run enterprises in Jiangsu Province totaled 82.5 billion yuan or more, of which 33.26 percent, or 27.45 billion yuan, was used to finance farmland capital construction, purchase farm machinery and tools, support poor production teams, add to the income of commune members, run collective welfare, and initiate construction projects in small towns. The above figure does not include the expenses that town- and township-run enterprises paid as funds to support agricultural production, public welfare funds, accumulation funds, administration charges, and other expenses aimed at lightening the peasants' burden. This huge amount of money spent in support of rural construction and to raise the income of those commune members who are engaged in agriculture has had the following effects:

First, this practice has helped balance the economic interests of those who are engaged in three different production sectors, namely, agriculture, sideline production, and industry. It has also pushed ahead the harmonious development of these three production sectors and, in particular, has played an important role in stabilizing agriculture as well as the population engaged in agriculture, including grain production. Since the price of grain can hardly be adjusted to a reasonable level for the moment, the great disparity between the income of farmers and that of those engaged in industry and commerce will still remain. Now that it is impossible to raise the price of grain to a level that will make the income of farmers comparable to that of those who are engaged in industry and commerce, only the system of industry subsidizing agriculture can narrow the income gap between farmers and those who are engaged in industry and maintain the initiative of farmers, especially those who grow grain. Suzhou city, with its large population and limited farmland, is an example. Its average yield of more than 1,200 jin per mu must be maintained to guarantee that the demand can be met regarding the grain ration for urban and rural

residents, seeds, feeds, and other uses. The historical record of agricultural production costs of Suzhou shows that the area's average annual grain yield has been maintained at around 1,000 jin per mu, and the investment-yield ratio has been pretty high. The grain production cost is about 6 yuan or more per 100 jin on the whole. However, the investment increases sharply when the per mu yield exceeds 1,000 jin, whereas the percentage increase in the profit decreased. Since 1982, the production cost of every 100 jin of grain has increased to nearly or even over 10 yuan. With the agricultural tax and other expenses such as depreciation of fixed assets that have not yet been counted added to the production cost, grain farming is virtually unprofitable. Thus it can be seen that Suzhou city will hardly be able to carry on even simple reproduction if it depends only on agriculture. During the 3 years between 1981 and 1983, a total of 280 million yuan drawn from the profits of township- and village-run industrial enterprises was directly appropriated to support agriculture. In other words, each farmer gained 149 yuan, or nearly 50 yuan per year on the average, from these township- and village-run enterprises. With the compensation that the enterprises paid to the production teams for transfer of laborers and the enterprises' contribution to the accumulation funds added to the above benefit, each farmer gained an additional income of more than 70 yuan a year, equivalent to 20 percent of his annual income. It is the system of industry subsidizing agriculture that has narrowed the gap in income between farmers and those who are engaged in industry and alleviated the disparity between prices and the real value of agricultural products, thus expediting the harmonious development of agriculture, sideline production, and industry to a varying degree.

Some people are afraid that the system of industry subsidizing agriculture will violate the principle of distribution according to work. Such worry is unnecessary. People working with various kinds of cooperative economic organizations in townships and villages were originally laborers engaged in agriculture. Division of labor and different trades have emerged as a result of economic development. The system of distribution according to work at the same level and reward calculated based on the same criterion must be practiced among organizations under the same ownership system. For rural cooperative economic organizations which practice a higher degree of division of labor and are more economically developed, the best form of calculating reward based on the same criterion is to calculate reward by working time and labor intensity. That is to say, the wages for employees of various trades are calculated only by working time and labor intensity, regardless of the profit rates of different trades. The total working time of laborers of various trades during a whole year is roughly the same. Moreover, farming, which requires laborers to work outdoors, generally involves a higher degree of labor intensity and risk than other jobs. For these reasons, it is absolutely necessary to draw part of the profits from industry--which makes more profits--to subsidize agriculture, which has low or no profit. In so doing, equal labor will bring equal pay and an overall balance in terms of pay between different trades will be maintained. The system of industry subsidizing agriculture basically conforms to the Marxist principle of distribution according to work.

Second, this practice has hastened the readjustment of the production structure in rural areas and helped shape a much more harmonious balance between primary, secondary, and tertiary industries. Let us consider the case of Wuxian County, which has attractive scenery and rich natural resources. During the "Sixth 5-Year Plan" period, township- and village-run enterprises in the county spent more than 20 million yuan on farmland capital construction, paid commune members a total of 678 million yuan as wages, or 135 million yuan a year on the average. Since profits arising from industry were used to support agricultural and sideline production, the county managed to reduce the growing area of double-crop rice in a planned way, expand sown areas of nonglutinous rice, and restore the planting of name-brand, special, and high-grade industrial crops. The county also reduced farmland step by step and used the surplus plots to raise fish, develop animal husbandry, and plant fruit trees. The county has meanwhile vigorously developed a diversified economy and thus better used its rich resources. Last year, despite a decrease in production due to a reduction of the growing area and natural disasters, the county's grain output still exceeded 1 billion jin. Apart from retaining part of the yield for rural residents, the county basically fulfilled its grain procurement quota and ensured a normal supply of high-quality rice for residents in cities and towns. Its output of fruits and aquatic products grew by 130 percent over 1980; the income resulting from sale of nursery stock increased by 200 percent over 1983; the output of cultured pearls doubled that recorded in 1984; and the breeding of pigs, sheep, poultry, and rabbits, as well as other businesses relating to the diversified economy, developed rapidly. In 1983, the industrial output values of enterprises at the county, township, and village levels formed a "reverse pagoda" pattern: The order of output value was: first, enterprises at the county level, then those at the township level, and finally those at the village level. In 1984, the three portions matched each other. Then, in 1985, the pattern became a "well-shaped" pagoda: Of the county's 2.15 billion-yuan industrial output value, the county-run enterprises contributed 600 million yuan or more; the township-run enterprises 700 million yuan or more; and the village-run enterprises 800 million yuan or more. The industrial output value of township-run enterprises and of village-run enterprises added together totaled 1.55 billion yuan, an increase of 270 percent over 1980. Their proportion to the whole county's industrial output value rose from 59.4 percent in 1980 to 72 percent in 1985. In the same period, their proportion to the whole county's gross industrial and agricultural output value rose from 41 percent to 59 percent. On the other hand, the tertiary industry boomed abruptly; great progress was made in commerce, communications, tourism, and service trade. The proportion of laborers engaged in the tertiary industry to the whole county's labor force rose from 6.8 percent in 1980 to 10.6 percent in 1985. The rise of the tertiary industry has played a great part in spreading information and technology, stepping up the process of introducing investments from abroad, establishing lateral ties at home, and speeding up the development of production.

The practice of Wuxian County has shown that upholding the system of industry subsidizing agriculture can help to rationalize the rural production structure and to gradually build up in rural areas a comprehensive production

structure which, with agriculture as its basis, enables various production sectors to develop harmoniously. The system will ensure the rational use of resources, funds, labor force, technology, and other elements of production, as well as the unity of economic results, social benefit, and ecological effects.

Third, this practice will help to accelerate the development of modern agriculture. Since 1983, some townships and villages with more developed local enterprises in southern Jiangsu have used most of the profits drawn from township- and village-run enterprises to support agriculture. They have increased material investment in agriculture, stepped up the technological transformation of agriculture, improved conditions for agricultural production, established and consolidated the agricultural service system, and speeded up the process of professionalization, socialization of service, and modernization of equipment for agricultural production. Some villages, such as Rongnan village of Yuqi township and Dongqun village of Dongjiang township in Wuxi County, Yuanhe village of Qinnan township in Changshu city, and so on, have done a good job in this respect. They have made efforts to expand the scale of land exploration, strengthened the functions of cooperative economic organizations in townships and villages, gradually replaced heavy manual labor with mechanical operations, and thus improved economic results and increased social benefit. In order to build a developed agriculture which fits a developed industry, Suzhou city has established a system for raising agricultural development funds. Wuxi County, which has already invested 210 million yuan (224 yuan or more per mu) in agriculture, plans to appropriate an additional 300 million yuan or more (387 yuan per mu) to buy agricultural machinery, build water conservation facilities, and run farmland capital construction. The county's goal is to replace manual operations with mechanical operations and advanced technology by, for example, introducing technical innovations in such traditional cultivation procedures as rice transplanting, ditching, and harvesting, which require farmers to bend over; by building a convenient network of roads and bridges so that agricultural machinery can move everywhere; and by developing a complete system of underground ditches to facilitate irrigation, drainage, lowering of water levels, and so on. The county plans to fulfill its goal in two steps: First, fully mechanized cultivation of the three wheats, namely, barley, wheat, and naked barley, to be realized in 5 years; and second, fully mechanized cultivation of rice to be realized in the next few years. To raise funds for modern agricultural development, the county will set aside every year 10-15 percent of the after-tax profit of township-run enterprises and 15-20 percent of the after-tax profit of village-run enterprises. Thus, the socialization, commercialization, and modernization of agriculture in such economically developed areas as southern Jiangsu will no longer be the inaccessible "moon in the Ninth Heaven," but a goal which can be basically fulfilled in only 5 to 10 years, or a little longer.

Explore New Experience and Forge Ahead

To further promote the system of industry subsidizing agriculture, we must pay particular attention to solving the following problems:

First, it is necessary to correctly view and handle the relationship between the state's aid and the practice of industry subsidizing agriculture. Given our country's limited financial resources, we cannot completely depend on state subsidies for agricultural development. This year's Central Document No 1 clearly stipulated: "Apart from state investments in agriculture, the main source of rural construction funds is accumulation in rural areas." If we retain some muddled views on this issue and depend solely on the state, our investment in agriculture is likely to fail. Suzhou city and other places have set up a system to raise agricultural development funds, according to which township- and village-run enterprises are required to contribute each year part of their profits to the agricultural development fund. All nongrain growing farmers and economic combinations having signed contracts with local cooperative economic organizations or being engaged in industry, commerce, transportation, civil engineering, service trades, or other business outside their home townships or villages are required to contribute more than half of their turned-over profits to the agricultural development fund. All accumulation funds and land expropriation payments at the disposal of production teams should also be contributed to the agricultural development fund. At the same time, a labor accumulation system has been set up, under which all commune members between 18 and 60 years of age who are engaged in production and business are required to render 5 to 10 days of voluntary service every year. So the spirit of taking self-reliance as the key link is embodied in practice. This experience is now being popularized throughout the province so that the practice of industry subsidizing agriculture will be turned into a system.

Of course, in emphasizing the system of industry subsidizing agriculture as practiced by town and township enterprises, we do not mean that the state can stop increasing investments or that departments concerned no longer have to strive to create favorable conditions for agricultural development. On the contrary, as the state's investment in agriculture is limited, our departments concerned should make still more efforts to facilitate the implementation of the system of industry subsidizing agriculture in the collective economy and, in particular, to ensure that all preferential policies toward town and township enterprises are upheld.

Second, it is necessary to choose correct methods in implementing the system of industry subsidizing agriculture. In the past, profits contributed by township- and village-run enterprises, in the main, used to be distributed among the peasants. The subsidizing rate ranged from more than 30 yuan or a little more than 100 yuan to 200 yuan per mu. This is a good method of maintaining a balanced ratio of reward between agriculture, sideline production, and industry, or stabilizing agriculture, and of pacifying the peasants, under circumstances where the grain price has not yet been rationalized and grain farming promises too low a profit. However, this method will not give a great impetus to the development of agricultural productive forces. Some townships and villages in the economically developed areas of southern Jiangsu have now given up this method. Instead, they mainly use the profits drawn from township- and village-run enterprises to promote mechanization of agriculture, expedite farmland capital construction, establish and improve the agricultural service system, build up the

infrastructure in rural areas, and create favorable conditions for expanding the scale of land exploration. Thus, the old practice of "transfusing blood" to agriculture has been changed into that of strengthening agriculture's "blood making" function, which will substantially strengthen agriculture, improve its quality, and help to fulfill the goal of agricultural modernization. Of course, it will still be necessary to appropriately subsidize those who are engaged in farming, especially in grain farming, hog breeding, and vegetable growing, if there remains a tremendous gap in income between them and others. Above all, such subsidies should be gradually reduced as the scale of land exploration is expanded and the economic results of agriculture are improved.

Third, it is necessary to combine the system of industry subsidizing agriculture with an appropriate expansion of the scale of land exploration. This year's Central Document No 1 said: "It is necessary to encourage the trend of farmland being amassed in the hands of the best farmers and to develop households specialized in farming on a suitable scale." Adoption of the system of industry subsidizing agriculture must be favorable to development in this direction. Judging from the practice of some advanced units in southern Jiangsu, we can see that, in order to maintain a "suitable scale," we must not only adhere to the principle of voluntary participation by the masses, but also take both the peasant households' management capacity and local economic development standards into account, so as to ensure that the scale of land exploration will be in keeping with: the management capacity of the contractor farmers; the economic force of local town and township enterprises and the local agricultural productive forces; the locally available surplus agricultural labor force; the local standard of agricultural mechanization and management; the progress made in improving the conditions of local agricultural production (including the condition of water conservancy facilities, farmland capital construction, roads for mechanized farming, and bridges, as well as such farmland conditions as whether it is well leveled, whether it is segmented, and whether crops can be planted on connected plots of land, and so on); the progress made in establishing and improving the agricultural service system; and the income level of those who are engaged in other trades (the income of farmers can be slightly higher than that of those engaged in industry, but the gap cannot be too wide lest it be unfavorable to the harmonious development of agriculture, sideline production, and industry). In other words, the "suitable scale" is restricted by various conditions. If we persist in expanding the scale of land exploration regardless of objective restrictions, we will fail in our attempt and score negative results. We will also delay the process of modernizing agriculture if we fail to appropriately expand the scale of land exploration when conditions allow us to do so. At the moment, the discussion on how the practice of industry subsidizing agriculture will expedite agricultural development on a suitable scale has just been initiated. Thorough exploration of the question will be accomplished through the practice of the masses throughout the country.

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CSO: 4004/47

THE MODERN SIGNIFICANCE OF 'DAS KAPITAL'

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 17-20, 21

[Article by Xu Dixin [6079 3321 2450]]

[Text] At the National Conference of Party Delegates last year, Comrade Deng Xiaoping called on new and old cadres to study Marxist theory. Marx' economic theory occupied an important place in the whole of Marxist theory. "Das Kapital" represented a scientific mansion of Marx' economics theory. In assessing this great work, Engels said: "As long as there have been capitalists and workers on earth, no book has appeared which is of as much importance for the workers as the one before us." ("Complete Works of Marx and Engels," Vol 16, p 263)

As soon as Marx' "Das Kapital" was published, the bourgeoisie tried to strangle it by keeping "silence"; when it failed to do so, the vulgar bourgeois economic schools again launched various attacks against this work. However, contrary to the expectations of the bourgeoisie, the heavier the attack on this flint of truth, the brighter its light. It has lit up the path to liberation for the working class throughout the world.

More than 100 years have passed since "Das Kapital" was published. Over the past 100-odd years, tremendous changes have taken place in the history of human society. The exploiting system which has ruled mankind for several thousand years has been eliminated in lands with nearly one-third of the world population, and a brand-new socialist society has been established. Although the socialist system has experienced numerous difficulties and setbacks, it has always been advancing and has increasingly demonstrated its tremendous superiority. Practice has proved that the truth illustrated in this work is irrefutable.

"Das Kapital" is a theoretical weapon for analyzing the modern capitalist modes of production and guiding our socialist construction today. It has strong vitality. As an economic theory worker, I would like to talk about my views on certain issues.

How Did "Das Kapital" Analyze the Social Productive Forces?

Marxist political economics takes as its object of study various relations of production in human society and the laws governing their motion. However,

it does not regard the relations of production as an isolated object. On the contrary, Marx dialectically studied the relations of production in combination with the development of the productive forces. In the final analysis, the relations of production are decided by the nature and the development level of the productive forces. The developmental level of the productive forces, however, again depends on the developmental level of production tools and science and technology, as well as the developmental level of people's production experience and labor skills. The productive forces and the relations of production jointly form the mode of production of a certain social system. In the mode of production, the relations of production can promote the development of the productive forces when they are compatible with the development of the productive forces. By and large, however, the productive forces play a principal and decisive role in the mode of production. Marx said: "The social relations by which people carry out production, namely, the relations of social production, change with the changes and development in the means of material production and the productive forces." ("Complete Works of Marx and Engels," Vol 1, p 363)

Marxist political economics does not in the least overlook the important role of the productive forces in socioeconomic development. When expounding the production of relative surplus value in "Das Kapital," Marx analyzed the simple coordination and labor division in the process of capitalist production, the workshop handcraft industry, and the large-scale industry of machine production, and made a scientific exposition of the development of the productive forces from the angle of economics. This proves that Marx' analysis of the capitalist mode of production was not merely an analysis of the relations of production without analyzing the development of the social productive forces.

Marx pointed out that the productive forces play a principal and decisive role in the relations of production. He also pointed out the revolutionary character of the development of the social productive forces. When expounding capitalist machines and large-scale industry, he pointed out: "Modern industry never looks upon and treats the existing form of a process as final. The technical basis of that industry is therefore revolutionary, while all earlier modes of production were essentially conservative." ("Complete Works of Marx and Engels," Vol 23, p 533) Marx attached great importance to both the revolutionary character of the technical basis of modern industry and the development of the social productive forces brought about by the constant development of this technical basis. In his speech at Marx' graveside, Engels said: "Science for Marx was a historically dynamic, revolutionary force. However great the joy with which he welcomed a new discovery in some theoretical science whose practical application was as yet quite impossible to envisage, he experienced another kind of joy when the discovery involved immediate revolutionary changes in industry. For example, he followed closely the development of the discoveries made in the field of electricity and those of Marcel Deprez." ("Complete Works of Marx and Engels," Vol 19, p 375) From which point can we notice that Marxist political economics overlooked the development of the social productive forces?

Naturally, political economics is a branch of social sciences and not one of the natural sciences or processing technology [gong yi ke xue 1562 5669 4430 1331]. Therefore, the development of the social productive forces brought about by science and technology can only be expounded within the framework of a certain economic relation with which political economics has links. Once it goes beyond this framework, it is no longer political economics. However, universal links exist among different sciences. A branch of science can only be studied relatively independent of this link. The object of political economics is the relations of production and the laws governing their motion. It cannot depart from the development of the productive forces.

Can the Theory of Balanced Prices [jun heng jia ge lun 0971 5899 0116 2706 6158] Overthrow the Labor Theory of Value?

The labor theory of value is a basic question of political economics. The British classical school represented by Adam Smith and David Ricardo laid the foundation for the labor theory of value. However, there are some defects in their labor theory of value. While pointing out that consumed labor forms the "real price," Adam Smith also set forth the so-called "purchased labor theory" (namely, the value of a commodity is determined by the labor which can be purchased or controlled with this commodity) and "income-composition theory" (namely, the price of a commodity is composed of three kinds of income: wages, profit, and land rent) which were in complete contradiction with the labor theory of value. David Ricardo insisted that the price of a commodity can only be determined by the consumption of labor and that the price is directly proportional to labor amount and inversely proportional to labor productivity. However, even unable to abstract value from exchange value, he still explored value under the form of exchange value. For this reason, he did not understand man's general abstract labor. He failed to understand that only by transforming the labor for producing different commodities (with different use value) is it possible to make a quantitative comparison. Because he failed to understand the dual character of labor, he confronted the same difficulties as Adam Smith did in the face of the practical capitalist economic life, thus landing classical economics in a hopeless position.

Marx critically carried forward the labor theory of value of the bourgeois classical economics and independently expounded and proved the scientific theory of value. He expounded the dual character of labor contained in commodities. He pointed out that the exchange value and value of a commodity are two closely related but mutually different things, the value of a commodity being the essence while the exchange value being the phenomenon of the commodity. He also pointed out that the value of a commodity is not determined by the amount of labor spent by individual workers in their production but rather by the necessary social labor consumed in the production of this commodity.

The theory of value is the cornerstone of Marxist political economics. A basic tenet is naturally an abstract theory. Being the embodiment of human labor in a commodity, value cannot be directly expressed but can only be

relatively expressed in its relations with other commodities. Since currency came into being, value has been expressed by price. In other words, price is the currency expression of commodity value. The commodity value is the essence while the price is the phenomenon. Those who one-sidedly stress that "the price in a commodity economy is reality" only see the phenomenon and not the essence. Marxist political economics did not look down upon commodity value, and it analyzed commodity price from commodity value, namely, analyzing the phenomenon from the essence. In "Das Kapital," Marx analyzed commodity price on more than one occasion, particularly production price. Marx' theory of value is of theoretical significance to an analysis of commodity prices under the capitalist system. It is also an indispensable basic principle in analyzing prices under the socialist system.

Many people have the greatest esteem for Alfred Marshall. The nucleus and basis of his theory of value is the theory of balanced prices. The so-called balanced price refers to the price when an equilibrium is achieved between the demand for and the supply of a commodity and when its demand price is identical with its supply price. This theory has in fact thrown together the vulgar theory of supply and demand, the marginal utility theory, and the cost of production theory. It cannot explain the essence of commodity prices and the law governing their changes. For this reason, in studying socialist commodity prices and reforming the pricing system, we can only regard the Marxist labor theory of value as our basic principle although we do not oppose, and strive to use as reference, certain specific experiences gained by capitalist countries in solving price problems.

Can "Das Kapital" Analyze Modern Capitalism?

Modern capitalism refers to monopoly capitalism. Since capitalism entered the monopoly stage, the contradiction between the relations of production and the social productive forces has not disappeared but has become more acute. The general law of capitalistic accumulation as pointed out by Marx has not weakened in the monopoly capital stage but has become more penetrating.

The accumulation of capital is the constant capitalization of the surplus value extorted by capitalists. Marx said: "All methods for the production of surplus value are at the same time methods of accumulation, and every extension of accumulation becomes again a means for the development of those methods. It follows, therefore, that, in proportion, as capital accumulates, the lot of the laborers, be his payment high or low, must grow worse." ("Complete Works of Marx and Engels," Vol 23, p 708) The facts are perfectly clear. Without the surplus value provided by the wage laborers and without the accumulation of poverty by the laboring masses, it would be impossible for the bourgeoisie to accumulate enormous wealth. We should not deny the growing poverty of the wage workers in capitalist countries and the general law of capitalistic accumulation merely because the wage income of the wage workers has increased in terms of absolute quantity in the process of capitalistic accumulation. Some people say that the real wages of the workers in capitalist countries have not only markedly improved but have broken the bounds of labor value. This argument does not conform to reality. We do

not deny the fact that the wages of the wage workers in capitalist countries have improved to some extent. But this improvement can neither deny the exploitation of the surplus value of workers by capitalists nor weaken the role of the general law of capitalistic accumulation. Marx said long ago: "As little as better clothing, food, and treatment, and a large peculium, do away with the exploitation of the slave, but they do little to displace the exploitation of the wage worker. A rise in the price of labor means, in fact, that the length and weight of the gold chain the wage worker has forged for himself allows a relaxation in its tension around his neck." ("Complete Works of Marx and Engels," Vol 23, p 678)

The growing poverty of the workers in capitalist countries is not only a theoretical issue, but also a fact. Take the United States for example. According to a 1983 survey of its national conditions, the poverty rate was 15.2 percent. This means that there were 35.3 million poor people in the United States. Another 20.8 million people were not listed as poor because they were on government relief. Doesn't the above-mentioned fact prove that accumulation of wealth exists side by side with the accumulation of poverty? It does not conform to the objective need to obliterate the great gap between the poverty of a considerable number of wage workers and the super-profit reaped by a small number of rich people just because the wage income of a number of wage workers has increased in a certain period in terms of absolute quantity.

Some people fail to understand the cyclical economic crises of the capitalist world from the contradiction between the social character of production and the capitalist private ownership, but stubbornly stress the effect of compromise among various capital groups on the economic crises. I do not agree with this view. The anarchy in capitalist production and the contradiction among different capital groups are factors, but not the decisive or principal factors, of an economic crisis. The explosion of cyclical economic crises can never be solved by compromise among different capital groups. Citing the absence of the major economic crisis of the 1930's, some people regard capitalist production as advancing calmly and tranquilly. This does not conform to facts either. First, since World War II, economic crises have occurred frequently in the United States, Japan, the FRG, Britain, and France. Up to 1983, there were nine economic crises in the United States, eight in Japan, and seven in the FRG. The interval between two economic crises was 10 years prior to the 1870's; it was shortened to 7 years after capitalism entered the monopoly stage; and it was only 3 years after World War II and the crises lasted longer. Second, before World War II there was frequently a prosperous period prior to the arrival of another economic crisis. We can say that this situation disappeared after World War II. The crises during the 1970's occurred on the basis of weak economic recoveries. A new crisis occurred before the arrival of prosperity, with the result that the cycle of economic crises was thrown into chaos. This chaos means an increase in the severity of the economic crises. Third, inflation has been more serious since World War II, developing into "stagflation" never heard of before. "Stagflation" has made the contributions between the capitalist means of production and the productive forces more complicated and profound, making it difficult to reduce commodity prices in the stage of economic recovery

and extending the period of economic depression. The objective reality is so clear and so serious that there is no reason to say that Marx' theory on the cyclical occurrence of economic crises in capitalist society, as pointed out in "Das Kapital," has lost its role.

Facts have proved that the basic principle of Marxist political economics on the modern capitalist mode of production is continuously playing its role and that it has not lost its vitality because of the changes in certain aspects of modern capitalism.

We Should Not Adopt a Dogmatist Approach Toward Marx' "Das Kapital"

In "Das Kapital" Marx not only scientifically analyzed the inevitability of the emergence, development, and extinction of the capitalist mode of production and pointed out the inevitability of the capitalist mode of production being replaced by the socialist mode of production, but also made scientific forecasts on numerous fundamental issues concerning the socialist mode of production.

Lenin said: "The whole theory of Marx is the application of the theory of development--in its most consistent, complete, considered, and pithy form--to modern capitalism. Naturally Marx was faced with the problem of applying this theory both to the forthcoming collapse of capitalism and to the future development of communism." ("Complete Works of Lenin," Vol 25, p 444) In "Das Kapital," Marx repeatedly pointed out: After the abolition of the capitalist mode of production, some economic categories and laws will still be applicable to the socialist mode of production as soon as they break away from the capitalist relations of production. They include surplus labor, the role and application scope of machines, the relationship between the two major kinds of social production, the role and requirement of value determination [jia zhi jue ding 0116 0237 0414 1353] under the socialist mode of production, and so on. Marx also specifically expounded the different development stages of communist society, the system of public ownership of the means of production, the planning character and proportionate development of social production, and the questions of distribution according to work and distribution according to need. All these prove that Marx' "Das Kapital" is also an indispensable theoretical weapon for socialism.

Naturally, this does not in the least mean that we can find in "Das Kapital" "ready answers" to the questions of building socialism. Marxism is not a dogma but a guide to action. It was so in the revolutionary period and it is so in the construction period. The Chinese revolution, which overthrew the three big mountains, was successful precisely because Comrade Mao Zedong and his comrades-in-arms integrated the basic tenets of Marxism with the concrete conditions in China. Our party did not ask Marx and Engels to provide "ready answers" over 100 years ago to the victory of the Chinese revolution; likewise, we should not ask them to provide "ready answers" over 100 years ago to numerous major issues in China's socialist production and construction. If we make such a request, we shall not only display a sluggish way of thinking, but also adopt a dogmatic approach toward Marxist political economics.

Studying the principles expounded in "Das Kapital" does not prevent us from absorbing and making use of Western bourgeois political economics. It is entirely necessary to understand the economic trends in the West. There are also many things in Western economics, particularly the applied economics, that we can make use of. However, it will be impossible for us to rely on simply this to solve problems in socialist economics. Western economists admit that they are at a loss what to do with the chronic malady of the capitalist economy. How can they solve economic problems for socialist countries?

Since China followed a policy of opening up, it has imported capital from developed countries in an effort to import advanced technology. However, the main body of the Chinese national economy is still a socialist economy based on the system of public ownership of the means of production. The basic principles of Marxist political economics are still the cornerstone of our theory. We should integrate the basic principles set forth in "Das Kapital" and Marx' prediction of socialism with China's economic construction and the practice of structural reform, be bold in conducting experiments, and constantly sum up experience in order to stimulate socialist economic development and to develop Marxist political economics theoretically.

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CSO: 4004/46

LESSONS FROM THE HAINAN AUTOMOBILE INCIDENT

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 21-25

[Article by Zhong Jiwu [6988 4764 0124]]

[Text] The Hainan automobile incident which shocked the whole country has been dealt with and made public. The incident itself and the problems exposed by the incident are very serious. The incident has caused economic and political damage to the state and to Hainan Island and has had a very bad influence. As time passes, the damage and the bad influence caused by the incident have become more and more obvious. People are surprised and cannot help asking how such a big case, the most serious one since liberation, could have happened under the good situation of reform and opening up to the world, and why the case which seriously damaged the whole island lasted for 6 months before it was finally dealt with. These questions have set people thinking and we should carefully consider them.

1. There Must Be a Correct Guiding Ideology for Professional Work in the Reform and Opening Up to the World

Hainan is a treasure island which has good natural advantages. But, at the same time, it is also a poor island whose economy is backward and which lacks funds, and everything on the island has to start anew and has to be developed. In 1983, the central authorities decided to accelerate the development and construction of Hainan Island, relax policies toward it and give it more decisionmaking power. The comrades in Hainan should have made good use of the central authorities' preferential policies toward Hainan and taken firm steps to invigorate the economy according to the guiding principle set by the central authorities regarding the development and construction there which should have been carried out by relying on the advantages of the island's resources and opening up to the world so as to gradually establish an economic structure with Hainan Island characteristics. However, the leading comrades of Hainan Island were hot-heated and were eager for quick success and instant benefit and made a "rapid take-off" plan which was divorced from the reality of the island and which advocated raising funds by reselling imported goods at a profit. Some people even suggested sacrificing the domestic market to push forward with Hainan's economic take-off. Under the guidance of such erroneous ideology, the malpractice of reselling automobiles and other imported goods emerged in Hainan in the second half of 1984.

Within 6 months, Hainan which has less than 6 million people spent more than 4.2 billion yuan in loans on purchasing automobiles and other imported goods, which accounted for 150 percent of the total industrial and agricultural output value of the whole island in the year 1983, spent more than \$570 million in foreign exchange on purchasing automobiles and other imported goods, which accounts for 1,000 percent of the foreign exchange retained by Hainan, and approved the import of more than 89,000 automobiles, over 250,000 video recorders, more than 18 million calculators, over 2.8 million color TV sets, and quite a number of motorcycles, nylon cloth and high-grade consumer goods. The purpose of importing these goods was to earn money by reselling them at a profit to other parts of our country.

The departure from guiding ideology for professional work in Hainan's economic work could also be seen in Hainan's reluctance to spend funds on the development and utilization of its resources. Hainan's advantages include a wide sea area with a 1,528-kilometer coastline and its warm and humid tropical and subtropical climate suited to growing coffee, rubber, southern medicine and other tropical plants which cannot be grown in other parts of China and large stretches of grassland, forests, and uncultivated land which need to be developed and utilized. The disadvantages of Hainan Island are its poor industrial base, backward technology, and shortage of qualified personnel. So Hainan Island basically should have developed its advantages by greatly developing the production of tropical plants, livestock industry, and the relevant processing industry, rather than developing its disadvantages. However, Hainan did not spend its limited funds and foreign exchange this way. For example, Qiongzhan County, which is situated at the foot of Wuzhi Mountain, has hundreds of thousands of mu of mountain forest and grassland, but the county's CPC committee always complained about the lack of funds in developing forestry and animal husbandry. On the other hand, the county spent several million yuan to import a color TV assembly line. Statistics show that the whole island imported a total of 26 color TV assembly lines with an annual output of 3 million sets. These assembly lines did not provide any advanced technology and equipment and their production was maintained by importing parts with foreign exchange. In a word, the island sold "imported goods" at a profit in a disguised form.

Developing commerce and invigorating circulation is a necessary link in economic development. However, by one-sidedly emphasizing giving priority to commerce rather than industry or stressing commerce but ignoring agriculture, or developing commerce but neglecting production, commerce will become like water without a source or a tree without roots. The so-called business and foreign trade carried out by Hainan was actually reselling imported goods at a profit and benefiting from the difference in prices. This only benefited the foreign businessmen and earned money from the hinterland. In the end, it was Hainan that suffered. The influx of a large number of automobiles, video recorders, color TV sets and so on has been tragic for Hainan. At present, over 88,000 video recorders, 520,000 color TV sets, and other imported goods, worth a total of 1.2 billion yuan, are in stock in Hainan. Because large amounts of funds are now lying idle, the construction of quite a number of capital construction projects can neither be carried on nor be stopped, and the situation is difficult. Deep in debt many enterprises cannot maintain

their production. The leading cadres of the Hainan Nitrogenous Fertilizer Plant engaged in reselling foreign exchange at a profit and reselling automobiles at a profit. As a result, "they went for wool and came back shorn." Between January and July of 1985, the plant suffered losses totaling 600,000 yuan. The Dingan County Preserved Fruit Factory was originally a profit-making enterprise. However, because the factory's leaders became greedy for money and borrowed a loan of more than 31 million yuan to import automobiles and resell them at a profit, the factory finally "threw good money after bad." The factory suffered a total loss of over 4 million yuan and is now on the verge of collapse. Examples like these are too numerous to count.

The lessons from the Hainan automobile incident tell us that in order to maintain a continued, steady, and coordinated economic growth in the regions which are open to the outside world, when doing economic work, we must proceed from actual conditions, seek truth from facts, develop advantages and avoid disadvantages, fully exploit our own advantages, import advanced technologies, equipment and funds, invigorate industry, develop resources, and establish an economic structure with our own characteristics.

2. We Must Strictly Carry Out the Party's General and Specific Policies When Invigorating the Economy

Having considered the economic backwardness of Hainan Island and its proximity to the sea, the CPC Central Committee decided to implement preferential policies toward Hainan. At one time, the comrades in Hainan conscientiously implemented the stipulations of the CPC committee so that a very good situation of rapid development of the industrial and agricultural productions appeared in Hainan. However, from the second half of 1984, under the influence of erroneous guiding ideology, they began to think that the central authorities' policies for Hainan were not generous enough. In order to invigorate the economy, Hainan should be good at "adapting itself to circumstances," and should implement "marginal policies," meaning that Hainan should set one foot inside the central authorities' policies and the other foot outside those policies. So they began to adjust the central authorities' policies to their own needs. For example, while it was stipulated that Hainan could according to its own needs, approve the import of the means of industrial and agricultural production to be used in Hainan's own production and construction, and the import of consumer goods badly needed to invigorate the island's markets, they imported a large quantity of automobiles and high-grade consumer goods; while the central authorities' policies stipulated that Hainan could only use and sell the imported materials which are controlled by the state in Hainan, and could not resell these materials to the hinterland, the Hainan authorities just dealt with the examination and inspection of the higher authorities by simply writing "not for sale outside the island," or simply stamping "only for use inside the island" on the documents or receipts for the sale of automobiles, and then resold automobiles and other materials to the hinterland. At the end of July 1984, the state general administration of industry and commerce erroneously proposed in its "six-point" suggestion on the administration of imported goods that, with the approval of the relevant department, individuals or units in the hinterland were allowed to go to Guangdong and Fujian Provinces to buy imported automobiles. The comrades of

Hainan clearly knew that this stipulation ran contrary to the spirit of the relevant document of the central authorities. However, they thought it a good chance and took advantage of it. They accelerated imports and adopted the erroneous method of "fining and then letting it pass," thus legalizing the practice of reselling automobiles to the hinterland and gaining profits from the fines.

The state administration for foreign exchange control stipulates that no unit or individual is allowed to resell foreign exchange at a higher price in any form. The comrades of Hainan just covered themselves with the legal garb of "joint operation" and "coordinated operation" in reselling foreign exchange at a profit in a disguised form, and even publicly resold foreign exchange at a profit in the society.

When the wind of reselling imported goods at a profit blew up, there was indeed a short-term false prosperity in Hainan. For a time, Toyoto Crown cars, light buses and other automobiles swarmed into Hainan from Shenzhen; foreign cargo ships carrying hundreds of thousands of automobiles docked at Haikou Harbor; the various hotels in Haikou city were full of the customers, including businessmen from Hong Kong and buyers from various provinces and cities of the hinterland; in the guest rooms and at the dinner tables, people publicly discussed prices and bargained with one another. When they finally reached an agreement on reselling one or two automobiles at a profit, someone immediately became a "rich man with 10,000 yuan." If someone could sell a certificate authorizing the import of more than 100 automobiles, he could earn a "1 million pound note." Therefore, a large sum of money flowed into the pockets of individuals or into their bank accounts, and local financial income statistics showed a continued growth. Seeing all this, some people were so carried away that they regarded the disorder as "prosperity," and the disaster as "achievement."

In fact, the automobile incident caused enormous losses to the state and to Hainan: Tens of thousands of automobiles were imported, and then were purchased and rush-transported by the state. The automobiles were first transported from Japan to Hainan, then shipped from Hainan to the mainland, and then distributed to the various provinces and cities. From the north to the south, and then from the south to the north, a large cycle of automobile transportation was carried out. In order to rush-transport and store the automobiles, nearly 10,000 cadres and masses as well as dozens of ships and battleships were mobilized. Had the state not adopted such a method, the losses would have been much bigger. Hainan also imported a large number of other state-controlled commodities worth over 1 billion yuan. It purchased these commodities at prices 20 percent higher than the state unified import prices, thus causing losses of over several hundred million yuan. What is worse, some of these commodities were actually expensive commodities of poor quality, which could not find a good market.

The automobile incident has not only caused enormous economic damage to our country, but has also had serious political effects. The incident damaged party style, polluted the general mood of society, corrupted a batch of cadres, and confused people's minds.

This once again demonstrates that in the new situation of reform and opening up, first level party organizations and governments must seriously, correctly, and wholly implement the party's general and specific policies. Only by correctly implementing the party's general and specific policies can wealth be created and economic growth be accelerated. The practice of taking advantage of loopholes in the policies, seizing every chance to gain advantage by trickery, or engaging in illegal or dishonest practices will surely cause trouble and disaster to the economic construction and hinder economic development.

3. In Building the Four Modernizations, We Must Stick To Simultaneously Carrying Out the Building of the Two Civilizations

In the automobile incident, the mentality of money worship characterized by "everything for money" reached a very high level. In order to earn money, some party members and cadres ignored party policy, resorted to both fair and foul means, ignored morality and seriously violated the national law and the party discipline. Considering partial and immediate interests, some party and government organs violated the party policies in establishing enterprises, reselling imported goods at a profit, and recklessly distributing bonuses. From January 1984 to March 1985, the rural work department under the Hainan District CPC Committee distributed over 3,000 yuan to each of its directors and deputy directors. The section chief of the Foreign Economic Relations Commission of Qionghua County and, concurrently, the general manager of the Qionghua Company received bonuses of 19,460 yuan within 8 months, which was equivalent to the total amount of his salary over 21 years.

Quite a number of banks violated the financial policies by raising the interest rate, providing loans which were to be retransferred to other units, recklessly demanding "service charges" and receiving "red packages," and using loans to seek private gains. The Sanya branch of the Bank of China received "red packages" totaling 566,000 yuan from four units. The district and county industry and commerce administration violated the stipulations of the central authorities' document by practicing the method of "fining and letting it go." Some even sent staff into the streets and various places to set up outposts to fine those who came to the island to buy automobiles, and even sent staff to other areas or counties to fine people.

In order to make money, some party members and cadres even degenerated into criminals and were arrested for contravening the law. By the end of 1985, several hundred cases involving more than 200 party members, 13 cadres at the rank of county head or regimental commander, and 2 cadres at the rank of department head or bureau chief had been investigated. These cases included corruption and bribe-taking in the automobile incident. The former member of the Standing Committee of the Hainan District CPC Committee and head of the organization department of the Hainan District CPC Committee was a red little devil during the war years, who joined the revolution at the age of 13. However, in opening up to the world, he could not resist the corrosive influence of the bourgeois ideology and envied government officials in the West, who could have a lot of private property after their retirement, so he was eager to do business and make money. Under his direction, the

organization department of the district CPC committee took the lead in establishing companies to go into the automobile business, and even distributed the interest on the party membership dues of the Hainan District and confiscated money as bonuses. He also made use of his position and collaborated with lawless elements in the society in reselling automobiles at a profit and taking bribes. Finally, he became a criminal.

In order to make money, some units regarded the dregs of society as "capable men," and appointed rogues, gamblers, hardened thieves and people released from reform-through-labor farms as "managers," "advisers," and "sales representatives." For example, a criminal who had been sentenced to 5 and 20 years' imprisonment on two separate occasions for corruption, speculation, and profiteering was regarded as a "capable man" by a company run by the regional people's government when he was released on bail because of illness. The company let him illegally resell foreign exchange at a profit for it.

The rapid growth of the mentality of "putting money above everything else" had serious consequences. This was mainly because Hainan's CPC organizations and government departments neglected party construction and ignored the building of spiritual civilization and ideological and political work. The former district CPC committee seldom held special meetings to study the question of conducting education in party spirit, party style, and party discipline, and the question of strengthening party construction. Political work was not put on the agenda of the district CPC committee. None of the four former deputy secretaries of the district CPC committee was in charge of the work concerning the party and masses. The situation in various cities and counties in the district was almost the same. Because the district CPC committee lacked qualified political workers, the district party organizations were lax, the party spirit of the members was not strong enough and the party members did not have a strong policy concept. According to an investigation conducted by the Lingao County CPC Committee's Commission for Discipline Inspection in 76 party branches in the county, 64 out of 76 party branches could not carry out regular party organization activities. The former secretary of the Chengmai County CPC Committee had engaged in serious malpractices, but when discussing his disciplinary punishment within the party, no one knew which party branch he belonged to.

Comrade Chen Yun pointed out: "If socialist spiritual civilization is ignored, our entire cause will probably deviate from the Marxist and socialist road." The Hainan automobile incident is a proof of this fact. Only by ideologically correcting the erroneous phenomenon of ignoring the building of spiritual civilization and simultaneously carrying out the building of the socialist material civilization and the socialist spiritual civilization can we ensure that our cause develops healthily in the socialist orientation.

4. We Must Strengthen the Party Leadership and Stick to Democratic Centralism

Another reason why the Hainan District CPC Committee, a first-grade party organization, made such a serious mistake is that they ignored and abandoned the party leadership in economic work, and there was a lack of or even no principle of strictly implementing democratic centralism.

That Hainan spent a lot of loans and foreign exchange on importing and reselling automobiles and other materials at a profit was a major policy question concerning the development and construction of Hainan. However, the members of the Standing Committee of the Hainan District CPC Committee never held meetings to discuss these questions, and all the decisions were made by the comrades responsible for government work. After news of the automobile incident broke, the CPC Central Committee, the State Council, and the Guangdong Provincial CPC Committee immediately sent telegrams and made telephone calls to Hainan demanding an immediate end to the incident. However, the Hainan District CPC Committee did not pay enough attention to this serious question and neither did it hold any discussions on it, but instead, left the whole matter for the Hainan District People's Government to deal with.

When summing up the lessons of the automobile incident, the former responsible comrade in charge of the district CPC committee said in his self-criticism that he had a one-sided understanding of the question of separating the work of the party committee from the work of the people's government, thinking that the party committee should try as much as possible not to intervene in the affairs of the government and let the government do whatever it wanted to do. He said that on some major questions, he had violated the party's principle of democratic centralism, and made decisions by himself which had serious consequences later on. He said with a deep feeling of remorse that it was the absence of party leadership that had caused the incident.

On the other hand, the district people's government had serious problems in subjecting itself to the leadership of the district party committee. In the more than 2 years he was in charge of the government work, the former responsible person of the district people's government had never submitted formal reports on major questions to the district CPC committee, but instead, had done things his own way and made decisions according to his own will. He thought that there was no such question as collective leadership and the question of the minority being subordinate to the majority in the work of the government, or that in the relationship between the head and the deputy head, the deputy head should be responsible to the head. So on the major question of importing automobiles and some other materials, he had neither submitted the matter to the district CPC committee for careful discussion and examination nor did he let the matter be discussed at the work meeting of the district people's government. He had only privately consulted one or two persons before making the decision by himself.

The implementation of the separation of the work of the party from that of the government does not mean that the party committee can let the government do what it wants to do, nor does it mean that the government can break away from the leadership of the party. The former responsible comrades of the Hainan District CPC Committee and the Hainan District People's Government ignored and abandoned the leadership of the party and the principle of democratic centralism, so they made mistakes. This lesson is very profound!

In addition, as far as the work of discipline inspection is concerned, we must pay more attention to the work of investigating cases of violation of

law and discipline by first-level party organizations and first-grade governments. In the past, our discipline inspection activities mainly centered on investigating violations of law and discipline by individual party members and cadres, and we did not pay enough attention to investigating violations of law and discipline by first-level party organizations. Even when we discovered such cases, very often, we did not seriously deal with them or we just dealt with them lightly simply because the money had not been pocketed by the individuals. Usually, we only asked the relevant party organizations and governments to sum up the experiences and "not to repeat the same mistake again." In 1982, the tungsten ore incident took place in Hainan. At that time, certain cadres illegally approved the export of large quantities of tungsten ore in violation of the state policies, on the excuse that Hainan was poor. As a result, the state suffered economic losses totaling tens of millions of yuan. When investigating the case, we thought that it was just a few units that had violated the state policies in exporting tungsten ore. So we dealt with the main responsible cadres too leniently, and the leading comrades of Hainan did not learn a lesson from the incident. Two years later, between April and May of 1984, another incident happened in Hainan: The district CPC committee and district people's government held three so-called "immortals' meetings" to discuss "flexible policies." Later on, the district CPC committee and district people's government issued three documents on lowering the tax rate and on units raising subsidiary funds by themselves for the construction of the island, and so on, to encourage and support the party and government organs to undertake the automobile business. The district CPC committee and district people's government also three times increased the quota regarding the amount of profits turned over to the district government by the foreign trade and economic relations department and its affiliated departments in order to urge them to boost automobile imports. Thus the wind of reselling imported goods at a profit began to blow from the top to the bottom throughout the island in an organized and guided way. This tells us that we must pay more attention to violations of law and discipline by first-level party organizations and governments because the losses caused by first-level party organizations and governments are more harmful and more influential than the losses caused by individual party members and cadres.

The mistake made by Hainan District CPC Committee in the work of opening up and constructing Hainan caused enormous economic and political damage to our country. This is a bitter lesson. However, a bad thing can be turned into a good one. So long as the comrades in Hainan conscientiously sum up the lesson and experience, bestir themselves again, and stick to the correct orientation of reform and opening up, Hainan will surely take off, and achieve great success in the building of both socialist material civilization and socialist spiritual civilization.

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CSO: 4004/48

REFORM BALLAD SINGING AND SUCH FOLK ARTS BY ORIENTING THEM TOWARD THE PEOPLE

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 26-28

[Article by Tao Dun [7118 6868]]

[Text] The 10 years of disaster of the "Cultural Revolution" caused ballad singing and such folk arts to suffer serious damage. Since the smashing of the "gang of four," with the great efforts of the vast number of workers in ballad singing and other such folk arts, many achievements have been realized in terms of the creation and performance in ballad singing and such folk arts. But in general, when compared with the demands of the times and the demands of the masses of people, their revival and development has not been completely satisfactory. Some people even think that following the flourishing of films and television, the spoken and sung arts of ballad singing and other such folk arts will be replaced by modern art forms and will not be able to be revived.

I believe that any particular art form, if it is needed by the public, will not wither away. Nothing can develop in a straight line and everything must inevitably take twists and turns. Today, in an environment where the state is prosperous and the socialist cause is thriving, as to whether or not ballad singing and other such arts are facing their demise, we must carry out investigation and research before making a judgment.

First, we should examine this in terms of the rural areas. Many types of ballad singing and other folk arts came from the rural areas. The plowshare drum storytelling introduced in "Laocan Youji" got its name from the fact that a tiller beat a broken plowshare and performed a song. Jingyin drum storytelling originated in the rural areas of Hebei Province where they used a large plank drum. When introduced to the capital, it developed into today's exquisite, moving music. Shandong clapper ballads are called "second brother Wu" in the villages of Shandong. Clapper talk originated in jingles used by streetside beggars. There are more examples. It can be seen that ballad singing and such folk arts have a long historical tradition in the rural areas.

Since the 3d Plenary Session of the 11th CPC Central Committee, the rural reforms have achieved victory after victory, and the problems of feeding and clothing the peasants have been basically resolved. However, the

question of cultural food has still not been settled. Ballad singing and such folk arts are old friends of the peasants and are cultural entertainment which they enjoy and can easily obtain. That the performances of ballad singing and such folk arts are well received can be seen from the following examples: Majie town in Baofeng County, Henan Province, has the custom of using the commodity exchange fair in the first month of lunar New Year to invite artists to come and engage in storytelling. At the storytelling fair on the 13th day of the first lunar month in 1981, over 700 persons came. Each performance area occupied 10-plus square meters of open ground. The artists beat their drums, clapped their clappers, plucked their strings, spoke, and sang, and attracted many listeners. When they finished, they signed contracts with various villages to go there to tell stories. Over 3 days there were six sessions of storytelling, with prices, based on the quality, ranging from tens of yuan. Apart from artists from Baofeng's neighboring counties, there were also artists from Shandong, Anhui, Hubei, and Shaanxi. For many years, Majie town has provided storytellers with free food and board, as they would for friends and relatives. Ningjin County in Dezhou Special Prefecture [zhuan qu 1413 0575], Shandong Province, has arranged a study course in ballad singing and other such folk arts. Young people from the rural areas supply their own food and come to study. After 9 months they are able to go into performing as a business. In other provinces, the rural activities in regard to ballad singing and other such folk arts are also dynamic.

We have also done a simple investigation in the industrial cities. The summer business of the Harbin ballad singing troupes was not good. They purchased a large tent and risers and went to perform by the Songhua Jiang for tourists and swimmers. One summer, apart from their living expenses, all the profits went to paying back the money used to purchase the tent and seats. In 1979, Anshan city revived four storytelling areas and there were performances day and night. This was welcomed by the old retired workers and employed people. The famous professional storyteller Liu Lanfang [0491 5695 5364] comes from Anshan. It is no coincidence that it was here that storytelling areas were revived quite early, giving the workers a chance to listen to stories.

We can see that from the beginning the masses have loved ballad singing and other such folk arts, and this remains so today. The situation of decline today in ballad singing and other such folk arts cannot simply be put down to films and television competing for the audiences. On the contrary, it is because ballad singing and other such folk arts have divorced themselves to different degrees from the masses and have not created a sufficient spirit of serving the masses. This can be seen from the following facts:

Ballad singing and other such folk arts moved from the open air of the villages and the small stages of the towns to the large theaters only after receiving the solicitude of the government in the 1950's, vying for glory, receiving the attention of society, and undergoing reforms. When ballad singing and other such folk arts began to appeal to refined tastes, they began to be classed with the more mainstream arts. The position of the ballad singers and performers of other folk arts was greatly raised. We

were extremely happy about this. The scattered artists were now supplied through state management and ballad singing and folk art troupes were established. When this happened, the ballad singers and folk art performers did not have to rush to do two or three performances each night just to make a living. Their income was basically guaranteed. This manifested the superiorities of socialism. However, this "big pot" system where part or all was guaranteed by the state also caused problems: The enthusiasm of the ballad singers and folk art performers could not be brought into play, and they became divorced from the masses. Some troupes had a large number of people and performed seven or eight items every evening, with none of the items exceeding half an hour. Not every performer performed every night. The styles of the big theaters as far as advertising, box offices, and announcers have been adopted by the ballad singing and other folk art performance managers. Who among the peasants or workers has the spare time or the interest to go and watch? This is the first of the ways in which ballad singing and such folk arts have divorced themselves from the masses.

In the past when ballad singing and such folk arts were performed on small stages, there was generally a statement at the beginning of each item: "Tonight I wish to sincerely sing for everybody a...." The performers were very modest. But today there are performers who, although claiming to serve the masses, treat themselves as "artists." These are two different attitudes and work styles. In the past, in the storytelling arena there were narratives, monologues, dialogues, and question-and-answer sessions between performers and the audience. In the storytelling arena, the performers, the audience, and the waiters were all the same people--such a good relationship! Today this sort of relationship is no more. Behind the stage, the performers put on their make-up and people not related to the show are not allowed in. Out front, only the performers speak while the audience listens. The performers thus cannot understand the ideas and demands of the masses. This is the second of the ways in which ballad singing and such folk arts have divorced themselves from the masses.

There are over 300 types of ballad singing and such folk arts. Of these, the short storytelling forms containing from a few sentences to 200 or 300 sentences constitute over two-thirds of the total. Medium-length storytelling forms include spoken storytelling, the sung storytelling form, and Suzhou storytelling and clapper talks forms, which involve both speaking and singing. In all regions, the majority of people like to listen to the telling of long stories. After readjustment following the founding of the PRC, Beijing had 26 storytelling areas. Each day there were two performances. The long storytelling form was the main form at these events, and which were held throughout the year. In the rural areas, short stories are only told as a prelude to long stories, as a means of quieting the crowd. It must be said that the peasants feel close to the long stories. From the founding of the PRC, until after the smashing of the "gang of four," ballad singing and other such folk arts work was centered on the performance of short works. The achievements in this should not be underestimated. However, what the peasants and workers are used to and like are the medium-length or long pieces with a continuous story. However, for a long time their demands have not been met. This is the third of the ways in which ballad singing and such folk arts have divorced themselves from the masses.

The aim of performing ballad singing and other such folk arts is ideological education and entertainment through such art forms. The masses have a deep respect for the loyal ministers, righteous men, and heroes who gave themselves for others and protected the motherland throughout history. However, because over the last few years management and guidance over ballad singing and such folk arts has been lax, some stories and songs containing pornographic and strange contents have become openly or secretly popular, harming people's ideological health. In the reform of the arts, efforts have not been made in regard to the nature of what is spoken or sung, but rather in increasing the number of performers and increasing the size of bands, pushing the performances toward the musical field, or in making up performers so that there is a development toward theater. As long as they get applause and laughs from the audience, they do not concern themselves with the contents or whether it is low-level vulgarity. These improper methods in both content and forms go against the interests of the masses and harm the reputation of ballad singing and such folk arts. This is the fourth way in which ballad singing and such folk arts have divorced themselves from the masses.

I believe that the above four ways in which folk arts have divorced themselves from the masses are the reasons why ballad singing and such folk arts have not boomed and have not been revived for a long period. The rise of film and television and their competition for a portion of the audience is an external reason. If there were no internal reason, the external reason would not play a great role. Today, in studying the role of ballad singing and such folk arts, we must pay great attention to this situation and recognize the previous biases and shortcomings in the storytelling and other folk art work. (I have worked in leading posts in mass ballad singing and folk art troupes for over 30 years, and should also accept responsibility.) If we seek specific, effective reform measures without recognizing the objective facts, ballad singing and other folk arts will continue to decline and it will be very difficult to change the old practices. In leadership ideology, we must make it clear that ballad singing and other such folk arts are national, mass art forms of the motherland. They have a long history and are greatly loved by the vast masses and laboring people. If we rely on these to gain a little historical knowledge and understand some social truths, it will be possible to resolve some of the cultural and entertainment problems. This requires that we support them, manage them, and foster them so that they prosper. Toward this end, I feel that the following few points are worthy of thought:

First, the focal point of performance should be placed on small theaters and long stories. Small theaters should be established in the rural areas in county seats or in cities or towns directly under the county. In areas where the tertiary industry is fairly centralized and as a convenience for the public, cities should establish small theaters which can be called storytelling teahouses. For example, a large city such as Beijing could maintain its large ballad singing and folk art troupes, but at the same time could develop a new "Tianqiao" and a new "Chaowai Market" (areas which were fairly well known for their ballad singing and other such folk arts). There are over 2,000 counties throughout the country. At the very least, each county

contains two or three cities or townships. If in each county seat and rural township one or two small theaters or storytelling teahouses are established, there would be over 10,000 venues, which would mean at least 20,000 ballad singers and folk art performers. They will be able to circulate throughout the county, through neighboring counties, and even through the whole province. The roads are broad.

As to the prerequisites for storytelling teahouses, they can be adjusted to local conditions and equipped in accordance with needs and capabilities. For example, normal storytelling teahouses can be set up near areas where the tertiary industry is thriving, with a shop unit as the smallest size. High-quality storytelling teahouses can be established in hotels and restaurants as Chinese-style "salons." The latter can have sofas, easy chairs, and small tables for teacups and fruit. When there are no performances, it will be possible to discuss things, talk about trade, meet friends, and discuss poetry at these places. The performers' names can be noted on posters. They might decide on storytelling items themselves or possibly accept paid bookings for storytelling. These could be booked in advance; for example, booking today for a performance tomorrow. If we do things in this way, I believe that not only can ballad singing and such folk arts be "enlivened" but they will also become more flourishing.

Reforming the contents of the programs performed in ballad singing and such folk arts is the second important question. We must use new stories and good stories to replace old stories and bad stories. To begin with, it is possible to allow outstanding, traditional programs to take the foremost position. Then we must put efforts into gradually increasing new, modern programs. In handling traditional storytelling programs, we must act in accordance with the principle of getting rid of the dross and taking the essence. With small changes, rough works can become gems, while great changes, deletions, and additions will produce flawless works. In readjusting traditional storytelling programs, we must select those which can attract the masses on an artistic level, and adjust these programs so that they conform to patriotic ideas and have a socialist spirit, or at least so that they contain nothing harmful. The reforms can be carried out through various steps. The first step will be to get rid of the major harmful parts so that the stories do not contain the poisons of absurdity, weirdness, or pornography. The second step will be to make the stories beneficial and artistically capable of attracting the masses. A further step will be to have them spreading patriotism and socialism and achieving an exquisite artistic level. We should require that the audiences obtain some historical knowledge through historical stories, while stories of legal cases should allow them to make a clear distinction between right and wrong, good and bad, loyal and disloyal. Through telling stories of human feelings of coldness and warmth and the inconstancy of human relationships, the audiences will understand social practices, conditions, and customs. As to new stories with modern contents, they need to praise good people and good acts and expose evil persons and evil acts. They also need to prominently popularize heroes who do not fear sacrificing themselves for the country or giving themselves for others and model persons who forget themselves in laboring for socialism. The words of the created ballads and other folk art stories should be as close as possible

to spoken language so that the artist can easily adjust them and it is convenient for presentation. Even if there is no need for readjustment, they will still be easy to present.

The third important question is training successors. We must strongly advocate fostering people talented in ballad singing and other such folk arts by organizing ballad singing and folk art schools. In general, in the rural areas, counties can run training classes for ballad singing and such folk arts, so as to train rural performers in these fields and to provide performers for the storytelling teahouses in the county. The best of these can be selected to go to the provincial art school to study. The ballad singing and other folk art study classes in the provincial art schools should mainly train performers and writers in the areas of ballad singing and other such folk arts for the province. Apart from providing performers for the provincial art troupes, these students can also train county performers to raise their standard. At the same time, the best can be selected to go to study at tertiary-level colleges for ballad singing and other such folk arts. The study classes in ballad singing and other such folk arts and the schools teaching these arts will train new artists well versed in China's cultural arts and China's social history. As soon as we establish a system of schools for ballad singing and such other folk arts and ensure that they are on the right track, we will be able to provide a steady stream of people skilled in ballad singing and other such folk arts.

Fourth, we must greatly develop schools of ballad singing and such folk arts and accumulate and preserve artistic materials in regard to ballad singing and such folk arts. The song sung in the television serial "Four Generations Under One Roof" by Xiao Caiwu, the founder of the Luo school of Jingyuan drum singing, has already been heard throughout the nation. In 1984, Guo Wenqiu of Shandong and her fellow students, a total of three women, did an experimental performance of Henan Zhuizi ballad singing in the Qiao Qingxiu style. This was warmly received by the audiences in Tianjin, Jinan, and Zhengzhou. Long ago there were already numerous schools of Suzhou ballad singing in the south. Today they are even more numerous. The Chinese Musicians Federation is in the process of compiling a "Collection of Music for Ballad Singing and Such Folk Arts," while the Art Research Institute under the Ministry of Culture has begun compiling a "Ballad Singing Gazeteer" for each province, city, and autonomous region. This work provides a base for the revival of ballad singing and such folk arts and is something which should be done.

If we wish to ensure that these mass folk arts of ballad singing and so on, which have a historical tradition in our nation, serve the building of material and spiritual civilization and the four modernizations through reform and renewed revival, then leading government cultural departments should coordinate the cadres and adopt practical measures (including stipulating funds) to manage them. Reform should proceed from reality and demonstration performances should be carried out at the grass-roots level. Ballad singing and such folk arts associations, their branch associations, and other such mass organizations should reform their work styles and separately go down to the grass-roots level to run classes for ballad singing and such folk arts, and should assist in the building of teahouses for storytelling. In

brief, we need to make comrades understand that the reform of the contents and styles of performances in regard to ballad singing and such folk arts is a demand of the new situation. Thus, we need to act positively by coordinating top and bottom, right and left, so that ballad singing and such folk arts have renewed vigor, are better able to serve the laboring people, and can become a stable propaganda front for the rural areas and the cities.

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CSO: 4004/48

IMPROVE THE QUALITY OF TEACHING WHILE MAKING COMPULSORY EDUCATION UNIVERSAL

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 29-31

[Article by Liu Fonian [0491 0154 1628]]

[Text] Now China has begun to make compulsory education universal. This important event has a bearing on the future of the state. Growth in quantity and improvement in quality are indispensable to this program. The two must be carried out simultaneously. Quantity should not be overstressed to the neglect of quality. To do otherwise will cause tremendous waste in intellectual and material resources and not help achieve the desired results. Many conditions are necessary for improving quality, such as school buildings, equipment, teachers, teaching plans, teaching programs, and teaching materials, of which teachers are most important. The educational thought and educational competence of teachers are vital to the improvement of the quality of teaching. Many of these conditions cannot be thoroughly created in a short time. For example, as far as equipment, teachers, and teaching materials are concerned, it may take a fairly long time before we can meet their requirements as expected. Should we carry out teaching reforms and raise the quality of teaching only after we have all these conditions? Certainly not. If we do that, the training of a generation of people will be delayed. Many conditions can be created through hard work in the course of the reform. For example, the improvement of the professional competence of teachers cannot be achieved in the absence of the practice of teaching reforms or merely by reading books. Therefore, with the present conditions of teachers, equipment, and teaching materials, we must strive to improve our teaching and raise our teaching quality.

In this regard, we must first do away with an old concept, that is, the assertion arguing that most students in the classes of key schools do exceedingly well in their studies: only a number of students in ordinary schools do relatively well in their studies; and most students in these schools do passably well or poorly in their studies. If a teacher has this idea, he will be unable to improve the general performance of his students in their studies. The experiences in teaching reforms at home and abroad have proved that if teachers strive to improve their teaching methods, it is entirely possible that most students can do very well in their studies steadily. To conduct teaching reforms, teachers in ordinary schools must have this belief.

Having or not having this belief makes a world of difference. It will not only influence the morale and confidence of teachers in their work but also directly influence the morale and confidence of students. We are often confronted with this phenomenon: If a teacher considers a student not academically deserving, the student will lose his confidence in making progress and gradually fall helplessly behind others under the influence of the teacher's view, but when a student finds out that his teacher has hope and confidence in him, he will study and make progress, full of courage and confidence. People often say: A teacher must strive to be an educator. A good educator is a teacher who develops a large number of students with ordinary or poor academic records into ones with excellent academic records and not the one who maintains the original schooling record levels of the small number of students with excellent academic records whom he picks up after eliminating a large group of students through selection.

To turn this belief into reality, we should concentrate our efforts on every link in the process of teaching so as to achieve good results in such areas as teaching objectives, teaching assessment, and teaching methods.

In doing everything, we must have a clear objective in mind. When drawing up the teaching objectives for the courses he teaches, a teacher must first act in line with the state's general objectives in education and at the same time, he must be clear about the training objectives of ordinary schools. They already have relatively specific requirements on the students' moral, intellectual, physical, and aesthetic development and on their cultivation of a proper attitude toward labor. Only when we base ourselves on the requirements can we work out our concrete teaching objectives for the courses we teach. The teaching objective generally stipulates the knowledge which the students are required to memorize and understand, such as important facts, concepts, and principles. The teaching objectives for some courses must stipulate the technical ability or techniques that should be mastered and also the ability to use facts and principles to analyze and solve problems and the creative ability that should be developed. In addition, specific stipulations and requirements should be worked out in helping the students cultivate a correct attitude toward study, developing their interests, self-confidence, and the habit of being diligent, and in promoting them to foster socialist ideas. In considering their teaching objectives, generally speaking, the teachers attach greater importance to mastery of knowledge and more often than not, they are apt to neglect mastery of skills and a proper attitude toward study. This state of affairs warrants our attention. More detailed stipulations should be worked out for every unit of a course in light of the actual conditions of a school. Only with such clear and concrete objectives can we effectively guide our teaching. In defining these specific objectives, we should use the teaching program and other teaching materials for reference, sum up our own teaching experiences, and bring collective forces into play. Most schools are in a position to do so. It is hoped that the educational administrative departments at various levels and research institutions will compile more reference materials concerning the writing of teaching objectives. Not only are the teachers required to be clear about the teaching objectives but the students are also encouraged to understand them. With a clear understanding of the objective

of their study and the concrete standards for their studies, the students will have the greater initiative in their studies.

Once teaching objectives are defined, the teachers must teach students in accordance with the objectives and strive to implement the set objectives right down to the students. In the past, more often than not, the teachers failed to implement the clear and specific teaching objectives required by school authorities. In reality, what decided the teachers' teaching direction was very often the entrance examination rather than set objectives. If learning by rote and mechanical practice are stressed by the entrance examination, a teacher will steer his teaching activities in this direction. Hence, there is a common saying, the entrance examination is the baton of teaching. If this problem of education thought is not solved, the specific objectives for training students will be useless. Objectives should be combined with assessment. The results of assessment commensurate with the requirements of the objectives can be considered good records and those incommensurate with the requirements of the objectives can be considered poor records although the students are enrolled in higher schools. Therefore, the teachers involved in the reform must set the examination questions in strict accordance with the objectives. The range and quality of the questions must be in keeping with the requirements of the objectives. It is necessary to constantly improve our methods of examination so that they will become more scientific. Measuring methods must be diverse. With such diverse methods, the fulfillment of the various objectives can be measured or assessed. Meanwhile, it is also necessary to solve the problem of the entrance examination and to set the entrance examination questions in strict accordance with the training objectives set by the state and the teaching objectives for all courses so that the entrance examination can more closely be combined with the educational activities carried out according to the teaching objectives.

If educational objectives and educational assessment are carried out properly, it will be rather easy to improve teaching methods. If the first two are given a great deal of attention, this will promote the teachers to strive to improve the process of education which forms an intermediate link in education with educational objectives at the head and educational assessment at the back of teaching methods. How to improve teaching methods so as to accomplish teaching objectives is an important topic. The practice and experience in this respect at home and abroad are very rich. However, whether the modes or methods of teaching are practical is decided by many conditions. The teaching methods which work well in key schools are not necessarily applicable to ordinary schools. For example, as teaching aids, computers may possibly be adopted only by key schools in a step-by-step manner within 10 to 20 years. Ordinary primary and middle schools are not likely to have such conditions. Therefore, here I would like to enumerate some methods which can probably be experimentally tried in the vast numbers of ordinary primary and middle schools in our country at present.

First, it is necessary to use feedback and remedial methods. In terms of function, assessment can be divided into two categories. The first category is that after the teaching of course is complete, an examination is to be conducted so as to assess the students, give them marks or grades, and

decide whether they can go up to a higher grade or enter higher schools. The other is that after a teaching period ends, a "diagnostic" examination should immediately be held in which no marks will be given to the students, in an attempt to find out what the students have or have not mastered and been able to apply in their studies. With this feedback information, the teachers should take remedial measures or organize student groups to help the students who have difficulties in learning and applying what they have been taught to have a real mastery of the required knowledge. Before they are proved to "have reached a standard," the study of another unit of a course should not be started. Experience both at home and abroad show that this method of working steadily and making solid progress will enable most students to do well in their studies. With their improved school performances, many students who previously did poorly in their studies have strengthened confidence in their studies, fostered a greater interest in the subjects they are learning, and thus become more diligent in their studies. This state of affairs has in turn changed the views of many teachers on "students with poor academic records." If, pending the start of a new course, an examination is conducted on the knowledge which has been learned or which is related to the new course and if appropriate remedial measures are taken after getting feedback information from the examination, the results will be much better. Some teachers achieve good results in using the feedback and remedial methods in every lesson they teach by asking questions or asking their students to do exercises in class. Most teachers will not have great difficulty using these methods.

Second, it is necessary to correctly handle the relationship between meeting the needs of the whole class and teaching students in accordance with their aptitude. It is very common that quite a few teachers focus their attention on a small number of outstanding students in class. They gear their explanations to the needs of these students and give their priority in answering questions, doing exercises, and airing their opinions, and encouragement is meant mainly for them. The students with ordinary or poor academic records are not given such an opportunity. Consequently, the students with good academic records are doing better and better in their studies while those with poor academic records are doing worse and worse. If our teachers address this problem, gear their teaching to the needs of the whole class, design different questions and set different tasks for the students according to their different scholastic levels, let students of all types participate in teaching activities within their capabilities, and praise whatever progress they have made, most students with ordinary or poor academic records will be able to steadily improve their studies and attain A levels. This has been proved by experience both at home and abroad. If a teacher pays attention to this problem and asks his colleagues and students to constantly remind him to do so, bilateral relations can be extensively established between himself and his students.

Third, it is necessary to bring the enthusiasms of the teachers and the students into play. In order to help the students master important concepts and principles which are difficult to understand, the teachers are encouraged to regularly give heuristic explanations of them. However, if classroom teaching is confined totally to the teachers giving explanations, it will be

impossible to bring the students' enthusiasm and capabilities into full play. Encouraging the students to use their brains in fulfilling the tasks and answering the questions which their teachers set within the reach of their students' capabilities will more often than not better kindle their enthusiasm for exploration. A teacher's task is to enlighten, guide, and help rather than to serve as substitutes for the students' exploration and hard thinking. The problems that can be solved by the students should be left to be solved by the students themselves. With all these taken care of, the teachers will be able to help their students cast off the yoke of passively learning by rote, raise their interest in study, develop their abilities, and accomplish satisfactory results in their studies. Of course, this is not an easy thing to do. However, it can be attained so long as our teachers genuinely manage to solve the "problem of teaching materials," steadily familiarize themselves with some main teaching methods, and at the same time, pay attention to learning from others' good experiences and have the courage to implement them in practice. The achievements of the teachers in their teaching work must be ardently encouraged. The students, in particular, those with ordinary or poor academic records who have enhanced their ability to study and think things through independently will be able to make rapid progress in their studies. When they are interested in and have made progress in their studies, they must be given proper guidance and encouragement. Without a doubt, such encouragement will further arouse the enthusiasm of the teachers and the students.

Fourth, it is necessary to combine school education with family and social education. Whether or not the teachers and the students in school cherish a deep affection for each other has a great impact on the latter's enthusiasm. CYL and Young Pioneer activities and mutual help and mutual education among students in and outside classroom activities can also play a certain role in arousing the students' enthusiasm. A family has an exceptionally great impact on its members who are in the stage of preschool, primary, and junior middle school education. A teacher must know about the methods of family education, establish regular ties with the parents, and together with them, study how to help the children cultivate good study habits at home and solve the difficulties cropping up in their studies and homework, how to create favorable conditions for their studies, how to encourage and reward their good performances in study and behavior, and how to have rational expectations for the children. If all these matters are properly done, the pupils' school performances can be significantly improved. Social education, including educational items in television programs and Children's Palace activities, also have a fairly great impact. If school education is combined with family and social education, this will certainly help improve the school performances of the vast numbers of the students.

The methods I have mentioned above are only part of the good experiences applicable to ordinary schools. American Professor Bu Lu Mu [1580 7627 1191] and his followers as well as Gu Lingyuan's experimental mathematics teaching group in China's Qingpu County already have experience in this regard. However, before their experiences can be popularized, more experiments are still needed. By mentioning all this, I do not mean popularizing their specific methods but I do mean to show that improving teaching quality is not an

extremely difficult job before which we are powerless. So long as our teachers proceed from actual conditions, make genuine efforts to study and keep abreast of the students' school performances and ideological development and to study how to improve teaching methods, and teach with a definite object in mind and by suiting the remedy to the case, they will be able to discover the methods which promise better teaching results. Of course, to thoroughly improve teaching quality, it is necessary for the teachers to fundamentally raise their cultural and ideological levels and improve their professional competence and teaching ability. This is a long-term arduous task which calls for a great effort to complete. Nevertheless, a 9-story tower begins from the ground and a great distance starts at our foot. We are confident that so long as we start with what we have achieved so far and with our present levels, we will approach our goal step by step and attain it.

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CSO: 4004/46

THE LIMITATION OF ABILITY BY DEFECTS IN THE METHOD OF THINKING

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 32-37

[Article by Zhang Jing [4545 4544]; capitalized passages published in bold-face]

[Text] Pichte said: It is man's behavior that accounts for his philosophy. Regarding man's ability, it is more appropriate to put it the other way round: Man's way of thinking accounts for his wisdom and intelligence. If the scientific materialist dialectical method of thinking, which reflects the universal law governing the movement and development of nature, society, and thinking, makes people wise and intelligent, its opposite, the idealist and metaphysical method of thinking, which runs counter to the universal law governing the movement and development of things, makes people slow-witted and stupid. Not excluding such factors as knowledge, skill, and technique, man's ability always benefits by the merits in his ways of thinking, while defects in one's way of thinking (idealistic or metaphysical elements) will inevitably limit and affect the development of one's ability.

Those who advocate the theory of innate genius make a fetish of natural gifts and talent, refusing to acknowledge the important place of the scientific way of thinking in man's ability; and of course, they fail to see the limitation in ability resulting from the defects in one's way of thinking. In fact, such limitation can be found everywhere, without exception, even among so-called geniuses. Ernst Mach made great attainments in mechanics; however, idealistic empiricism made him negate the existence of the atom and oppose the theory of relativity, which led him to the opposite of science. Max Planck originated the quantum theory, but, affected by metaphysical mechanism, he eventually gave up this important concept. In most of his lifetime, Comrade Mao Zedong attached great importance to mastering and applying materialist dialectics, but in his later years he no longer paid attention to guarding against idealism and metaphysics, which resulted in great mistakes in his guiding ideas. Different defects in people's methods of thinking lead to diversified depth and breadth of the limitation of ability. Here, we shall not go into detailed explanations, but deal concisely with the most general experiences and lessons.

A USUAL CONDITION IS: DEFECTS IN THE METHOD OF THINKING OFTEN LEAD TO AN ERRONEOUS TARGET OF STRUGGLE, WITH THE DIRECTION OF PROGRESS LOST. One's

efforts will inevitably be in vain if the direction is wrong, and one's intelligence and wisdom will be led astray, spoiled, and wasted.

Such lessons are common in history. In the past, some people were enthusiastic in inventing a "perpetual machine" (which is impossible). One of the reasons was their unscientific way of thinking, which resulted in the choice of a wrong direction. The famous British scientists Newton, Wallace, and Crooks, and the French mathematician Pascal were all affected by idealism and shifted their interest to theological research in their later years; thus, the development of their abilities was gravely inhibited. Newton, the founder of classical mechanics in particular, spent his late years interpreting the "prophecy of St John," and turned himself into a complete captive of religion and theology. Newton exerted great efforts in his theological research. He knew very well the contradictions between the Bible on the explanation of time in creation and the concept of time as revealed in geology, astrology, history, and language. However, he tried in vain to unify the two different "timetables" in an effort to safeguard religious authority. In his study of nearly 4 decades, he touched upon almost all the branches of science at the time, and even adopted the approaches of natural sciences, but failed to arrive at any valuable results because the topic itself was unscientific. It is a pity that a scientist who had rendered meritorious service to the cause of science should have turned into the opposite of science. Such a tragedy concerning Newton's ability was obviously a result of the serious idealism in his method of thinking.

If a man of letters should have defects in his way of thinking, it would hinder correct solution of the questions "what to write" and "how to write." Dobrolyubov pointed out that some writers did not possess a scientific method of thinking and failed to deal correctly with "truthfulness" and to understand the essence of realities. As a result, they chose to write on some subject matters that distort life. For example, some writers wasted all their talents singing in praise of pornographic scenes and all sorts of dissipated immoral behavior. As the direction of their efforts was narrow and inferior, it was inevitable that their talents for literature tended to be vulgar and decadent.

What calls for deep thought is such a scientist as the above-mentioned Planck, who had chosen a correct direction for his work and scored great accomplishments (believing that the radiation of atomic energy is not continuous in the quantum theory he proposed), but who failed to break through the traditional concept of continuous energy radiation because of the serious metaphysical defects in his way of thinking and tried to set the quanta of energy rigidly into the framework of classical physics. The result could only be vain labor. When Einstein spread his theory in 1905 and put forth the supposition of "light quantum," Planck stonewalled it. With the efforts of such scientists as Einstein, Niels Bohr, De Broglie and Schrodinger, quantum mechanics was eventually set up. But Planck had accomplished practically nothing since he gave up the quantization concept. Recalling this experience, Planck admitted that he had spent 15 years and great efforts on the attempt to wed quantum theory to classical physics, which proved to be "vain labor," and "nearly a tragedy." The cause of that "tragedy" lay in

his metaphysical method of thinking, which made him think classical physics some absolute truth and an unsurmountable peak.

Examples of deviation resulting from defects in method of thinking can still be found among ourselves today. Some comrades are exploring, as a new world, the concept of "alienation," which Marx had long surpassed and given up; others are treating lightly Marxist philosophy and the laws revealed by dialectical materialism and historical materialism, as if they were not only outmoded but also unscientific from the very beginning. Therefore, they want to start from scratch, in order to build a so-called new philosophical system. If they should go on this way, it would not only produce bad effects on the study of social sciences, but the abilities of those comrades themselves would also be limited.

ANOTHER FREQUENT OCCURRENCE IS: DEFECTS IN THE METHOD OF THINKING WILL LEAD TO THE ADOPTION OF A LOPSIDED SPECIFIC APPROACH. A specific approach is the key to resolving specific contradiction and a stairway for the peak of creation. If the specific approach is tinged with subjectivism, superficiality, and one-sidedness, one may score a trivial success only at great cost, or gain something here but lose something there, or be successful in one aspect but meet failure in another.

The approach affected by Hu Shih's pragmatism, which was adopted by some people in history circles in the past, was stamped markedly with subjectivism. With them, history was severed into numerous separate segments that were under textual research in complete isolation from other historical incidents. Such an approach fenced people's thinking in the narrowest sphere, leading them into a dead end, resulting in their incompetence in mastering the whole situation of history.

A historian who had suffered from such an approach summed up his experiences and lessons, saying: Affected by the erroneous concept of "textual research for textual research's sake," "my ability of making contact with things was turned into shortsightedness." ("Collection of Criticism on Hu Shih's Ideology," Vol 2, p 185)

The formalistic style, which satisfies itself with listing phenomena in ABCDE order and which was criticized by Comrade Mao Zedong in his article "Oppose Stereotyped Party Writing," is characterized by great superficiality. Such an approach categorizing things based on their external values with a host of concepts without internal linkage arranged and organized into an article, speech, or report does not have any real substance and thus fails to explain any question, not to say to solve any problem.

Cases of one-sided specific approach that eventually affected the development of abilities are too numerous to mention individually. For instance, famous Greek scientists scored great accomplishments in geometry by means of deduction, which was held in high esteem with partiality and regarded as the sole approach to knowledge. Thus, the mastery of practical knowledge was neglected, experiment made slight of, and the inductive method depreciated. Eventually, they went into a dead alley. They regarded the concept that the

earth was fixed and the center of the universe was a "self-evident" truth in astrology; starting from which, they imagined a set of theories concerning object movement in physics.

Later, Francis Bacon went to the other extreme. He attached importance to observation, experiment, and induction, which brought him great honor in science and philosophy. However, he neglected the role of deduction in scientific research, made slight of mathematical deduction, and paid no attention to supposition, which led him to the mistake of negating Copernicus' doctrine.

The practice of going from one extreme to another in specific approaches is not eliminated even today. In foreign scientific circles, an ideological trend of stressing deduction one-sidedly has been in fashion in recent years, with induction made slight of. This met with the criticism of some scientists. Deduction and induction are originally two specific approaches opposite but supplementary to each other, which is characterized by the law of unity of opposites. Although in some cases the application of deduction is more suitable, in others, induction is. The two methods must be combined without emphasizing one at the expense of another in the whole course of scientific research. Otherwise, it will be unfavorable to invention. This has been proved by many historical experiences. If one lacks dialectics in one's thinking, one will easily favor one and be prejudiced against the other based on one's own narrow experiences and obstinately cling to one side. Such one-sidedness of going to extremes will not help the development of ability in any field.

Again, in literature creation, some people were affected by rationalism and advocated the classicist approach in writing. Boileau's "L'Art Poétique" serves as a typical example. Rationalism stresses the importance of rational knowledge and upholds knowledge of the world by means of rationalism, but neglects perpetual knowledge. One-sidedness is bound to appear in writing with the guidance of rationalism. In fact, if an artistic image is portrayed with the approach of classicism, the image will always possess a fixed character never subject to change. Moreover, because the writer has idealized his own rationalism, we find the image he created lacking vitality and truthfulness. In our modern terms, the image in question is a product of formalism and generalities. But the modernist school has gone to another extreme, advocating the so-called "irrationalism," putting above all else intuition, instinct, and nonconsciousness. The modernist approach of writing does have some merits in its way of expression and artistic skills; however, because its philosophical groundwork is idealistic, its pursuit is "self-expression," and the self is from intuition, such an approach will be impossible to correctly understand and reflect social life. In recent years, some people of the Chinese literature and art circles proposed adopting the way of the modernist school. We may assert that those who should accept and put into practice such an approach in writing will in the end inhibit their own abilities in creative writing.

STILL ANOTHER COMMON OCCURRENCE IS: DEFECTS IN THE METHOD OF THINKING WILL DIRECTLY IMPEDE OR INDIRECTLY AFFECT THE SCIENTIFIC PROCESSING AND CREATIVE

APPLICATION OF KNOWLEDGE THROUGH SPECIFIC APPROACH. Quite a few people in history scored great accomplishments with a correct direction in their efforts and a solid professional background. However, defects of an idealistic and metaphysical nature existed in their way of thinking (which often found expression in subjectivism, superficiality, one-sidedness, and thinking in terms of absolutes in observing problems). Such defects limited their wisdom and intelligence, preventing them from achieving higher attainments in their professional creation. In some cases, mistakes even occurred, which have left some shadows and flaws in the fruits of their labor.

Take for example Linnaeus, the famous naturalist of the 18th century. Linnaeus devoted his whole life to research in biological classification, and scored great achievements in this field. Concerning the knowledge Linnaeus had mastered, he could have seen the evolution of living things. However, he believed in the idealistic doctrine that God created the world and his approach of knowledge processing was not without defects of a metaphysical nature; therefore, Linnaeus arrived at the wrong conclusion that the origin of species would never change.

Cases were not rare in the modern history of the development of physics that the serious defects of some physicists in their way of thinking led to mistakes in knowledge processing and application, which in turn caused a stalemate and even perversion in their ability development. Both Mach and Planck belonged to this category.

The thinking in images of men of letters is likewise knowledge processing and application, which will also be affected and limited by the defects in the method of thinking. In this respect, Zola would serve as a typical example. It is universally acknowledged that Zola was a talented writer, and his ability laid exactly in his inheriting, to a certain extent, the tradition of realism of Balzac, trying his best to reflect social life in his works. To achieve this, Zola attached great attention to accumulating knowledge, mastered rather mature artistic skills, acquired a great ability of expression and a good knowledge of public interest focuses, worked hard on collecting and using popular language, and possessed some means to attract and to move the readers. All this formed the positive factors in his writing ability and brought him great successes in literature. In Paul Larfargue's words, "Zola can be said to be a giant, compared with those dwarfs around him." ("Selected Literary Essays of Paul Larfargue," p 158) However, compared with Balzac, the great master of realism of the 19th century, Zola's ability was far inferior. But how to account for this? This is because Zola was greatly affected by Comte's positive philosophy. The characteristics of positive philosophy are its advertising so-called positive knowledge, limiting knowledge to the realm of perceptual senses, denying the objective laws governing nature and social life, and reducing the role of science to only fact recording. Besides, Taine's philosophy of art and Claude Bernard's theory on heredity also affected Zola. When these things were mixed, the result was the way of thinking based on positive philosophy, which guided his writing, and his approach of writing characteristic of his experimental novels. He stressed the "truthfulness" of art, which should meet the requirements of "experimental science," and that

writers should not deal with ideological or psychological phenomena in isolation, but look for their causes and motive forces in environment. However, governed by the above-mentioned way of thinking, his so-called "truthfulness" and "scientific concept" were only a satisfaction of sheer recording of facts and description of superficial phenomena, and the portrayal of characters and their actions based on the concepts of physiology and psychology, which he advocated. Zola's so-called "environment" and "external world" were often not realistic social existence, namely, production relations and class struggle, but family heredity and blood relations, which were exaggerated as the force dominating all else. Thus, the "truthfulness" and "scientific nature" of his novels have been greatly reduced, their social significance in particular.

Referring to Balzac, Engels said: "I believe that he was a far greater master of realism than all Zolas past, present, and future." ("Selected Works of Marx and Engels," Vol 4, p 462) Balzac was great precisely because he was a master of realism, and Zola was inferior to him because of his retreat from realism to naturalism affected by positive philosophy. Although the contradiction between maintaining the theory of naturalism and inheriting the tradition of realism can be discerned, it was naturalism and not realism that had the primary place and dominant role in Zola's works. That greatly narrowed his artistic world, limited his spiritual view, and bounded his capabilities for observation and understanding, thus inhibiting the extensivity and intensivity of his thinking in images of social life. Here lies the basic reason that the artistic value of Zola's works was far inferior to Balzac's. But then, even with writers of the realist school, diversified defects in their way of thinking also exist and limit the abilities of their creative writing. The philosophical groundwork of realism is the materialist reflection theory, which writers of the realist school base their works on, whether they are conscious of it or not. However, because of the different extents and levels in mastering and applying the reflection theory, the extensivity and intensivity of reflecting realities through thinking in images differ. Particularly when there are still idealistic and metaphysical elements in their ideologies, the artistic images in their creative works will definitely be stamped with idealist and metaphysical signs. V. Gogol, L. Tolstoy, and M. Gorky were all great masters of realism with outstanding accomplishments. However, religious sediment could still be found in the depth of their souls, as well as idealistic elements in their way of thinking. Therefore, their realism could not be thorough and constant. We may find in "Dead Souls" how religious ideas kept Gogol in bondage. Tolstoy's concept of determination was given marked reflection in "War and Peace." Gorky sang in praise of the working class and advertising socialist revolution in his novel "Mother"; however, he served as a preacher of the "fifth religion" in "A Confession." The religious sediment in one's soul will inevitably rise up in a suitable climate. The idealist elements in one's ideology will certainly form into a submerged reef to ability development. Have we not clearly witnessed such experiences and lessons in these realists?

IT WILL NOT BE DIFFICULT TO UNDERSTAND THE PHENOMENON OF SIMULTANEOUS WISDOM AND MUDDLEHEADEDNESS OF SOME GENIUSES IF WE COME TO SEE THE LIMITATION OF DEFECTS IN THE METHOD OF THINKING TO ABILITY.

In one of his poems, Nekrasov, the Russian poet, wrote:

Oh, Mother Russia,
You are poor, but also rich,
You are strong, but also weak!

The abilities of quite a number of geniuses in history were in contradiction between being poor and rich, strong and weak, at the same time. Such a phenomenon is beyond the explanation of innate genius theory. Only by analyzing the essentials of one's ability and the merits and shortcomings, advantages and defects in one's world outlook and methodology, will it be possible to have a clear understanding of the issue and to make a scientific explanation of it.

Julien de la Mettrie, the French materialist philosopher, made an analysis of Descartes' ability, saying: "On the one hand, he had the rare qualities of being truthful, correct, accurate, and clear as a geometrician; on the other, he committed quite a few mistakes in his doctrine as a philosopher, accepting falseness as truth; often he failed to justify himself, and the inferiority in his judgment can be detected in many cases." (See "Natural History of the Soul") This seems hard to grasp, but is not strange in fact. Descartes' attainments in mathematics and physics were linked with his materialist concept of nature, when his mistakes in philosophy were the direct expression of his idealism.

It was the same case with Hegel. This great representative of German classical philosophy was one of the most learned and talented people of all times. Hegel's greatest contribution was his restoration of dialectics, the highest ideological form. He did his best to find out about the cues that ran through all fields of studies in which he was engaged, and to process the extremely rich knowledge he had mastered by means of dialectics. His ability and his extraordinary wisdom and intelligence lay precisely here. However, in the entity of his method of thinking, dialectics was just one aspect and the other aspect was the idealistic system. He believed that a so-called "absolute idea" had long existed before the emergence of nature and mankind, which was the source of all realistic things, from which all phenomena in the world generated. Thus, the actual connections in the world were entirely reversed. Such a serious defect in Hegel's method of thinking could not but limit, impede, and even sabotage his dialectics and ability. Just as Engels pointed out: "Thus, all dogmatic essences in Hegel's system was announced absolute truth, which was contradictory to his dialectical method which would eliminate all things dogmatic; and the revolutionary aspect was suffocated by the all too luxurious conservative aspect." ("Selected Works of Marx and Engels," Vol 4, p 214) Regarding the two factors, dialectics and the idealistic system, one made him wise, but the other made him stupid; one helped him to be scientific, but the other landed him in superstition; one urged him to seek the truth, but the other made him approve of falseness; one turned him radical and revolutionary, but the other turned him mild and conservative. In short, as a great master of dialectics, he was an extraordinary "genius" of great talent, but as a professor of philosophy, who constructed the idealistic system, he was a stupid and mediocre person.

Referring to Hegel, Lenin used the phrases "wise idealism" and "foolish materialism." At first sight, one may find this contradicts with our analysis above, but actually it does not. Lenin's statement is: "Wise idealism is closer to wise materialism than foolish materialism." ("Collected Works of Lenin," Vol 38, p 305) Here, "wise idealism" refers to Hegel's idealism, which possesses rational nucleus of dialectics. Idealism itself is foolish, but its wisdom lies in its containing dialectics. And "foolish materialism" refers to mechanical and vulgar materialism. Materialism itself is wise, but its foolishness is in its metaphysical nature. Based on Lenin's original idea, "wise idealism" (namely dialectical idealism) is "closer" to "wise materialism" (namely dialectical materialism) than "foolish materialism" (namely metaphysical materialism). However, "wise idealism" will always remain "closer to" dialectical materialism only. Neither of them are scientific methods of thinking, because both have scientific elements and wise aspects, but fail to eradicate foolishness because of their vital defects.

Therefore, in order to eradicate foolishness and develop wisdom, the only way is to earnestly study Marxist philosophy and to continuously overcome the idealistic and metaphysical defects in one's method of thinking, so that materialist dialectics may occupy a dominant place in one's mind.

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CSO: 4004/47

LIFE IS WAITING IN EXPECTATION--A TALK, COMMENCING WITH THE NEW BOOK BY YU XINYAN, ON THE COMPILATION OF POPULAR THEORETICAL READINGS

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 37-39

[Article by Jia Chunfeng [6328 2504 1496]]

[Text] The book "On Ideological and Disciplinary Education" by Yu Xinyan has recently been published by the Beijing Publishing House. It deals with popular political theory. Topics in this book of less than 70,000 characters include: a discussion of laws governing education in ideals; further enriching the subject matter of education in ideals; making propaganda activities fully reflect the spirit of modernization; strengthening party spirit and safeguarding reforms; education in ideals as the core of moral education; the four modernizations requiring us to greatly stress discipline, and so on. These topics do not appear particularly provocative, but the fluent and enlightening writing strongly impresses the reader by virtue of its subtle reflection of life and its theoretical attractiveness.

It is often said that political theoretical publications cannot sell well. However, 300,000 copies of this book have been distributed at one printing. This indicates that this kind of publication can be very popular among the vast numbers of readers if the writers closely integrate their works with real life, follow the laws of ideological work, and succeed in touching the hearts of the young people and the masses with their message.

It is no easy task to write popular theoretical articles or books for the masses. In writing "Dazhong Zhexue" [Popular Philosophy] in the 1930's, Ai Siqi compared the writing of popular articles and technical academic works. He said that popular articles must be specific, light, and integrated with real life. The genuine integration with real life, which is no simple task, must be reflected in content, form, arguments, the posing and resolving of questions, and so on. To achieve this, the writer must understand and master the mood of the masses and must be able to reach the readers' hearts. I believe that it is precisely in these respects that Yu Xinyan's book has initially made gratifying efforts in the right direction.

The writer raises the following questions: How can we persistently and intensively carry out education in ideals, so that it pervades all our work? How can we meet Comrade Deng Xiaoping's demand for effectively training

successive generations of educated, disciplined new men with lofty ideals and high moral standards? He holds that comrades working in the field of ideological theory must conscientiously study the subject matter and laws of education in ideals. He says that ideals, which arise from real life, constitute one of our young people's needs. Thus, ideals must be closely integrated with real life, and education in ideals must comply with laws governing people's understanding. The writer therefore particularly stresses that we must find topics that can arouse people's interest and know what the ordinary people talk about in their daily conversations, and what their opinions and needs are. Discussion of ideals in this way will then be realistic; we will base theory on facts instead of voicing empty talk.

We can see that in this book, the writer, whether he is discussing ideals, discipline, party spirit, or the correction of unhealthy tendencies, always strives to avoid starting from abstract concepts and going from one principle to another; rather, he proceeds from real life, finds out the key facts of people's understanding, and then gives theoretical analysis and explanation. Therefore, the reader can sense the aura of real life and discover that theory is embedded in facts. This is a special feature of this book. For example, over some time in the past, a tendency of indiscriminately distributing bonuses and awards in kind prevailed among some units. The writer specifically analyzes this phenomenon and uses the term "keeping up with the Joneses" for the mentality of striving to copy other units or people in distributing money or other awards. What is the essence of "keeping up with the Joneses"? "The essence amounts to eating out of the big rice pot, and resistance to reforms by the old ideology of egalitarianism. People who want to 'keep up with the Joneses' think that they must have what others have, ignorant of and refusing to know others' contributions; they only know how to complain about their lack of anything others have. Everyone, whether he be a worker or factory director, seems unable to think otherwise, because this is a very powerful trend of thought prevailing throughout society. Some units actually resist reform when they indiscriminately distribute money or other awards, though they may flaunt the banner of reform. Many people, out of good intentions rather than malice, want to push production forward, but achieve poor results." "One wants to visit someone else at room 305 of a building, but goes to room 503 and knocks at the wrong door. Things like this frequently occur. We must have a new, deeper understanding of these things before we can get at the roots of these problems and fully solve them." This kind of unemotional analysis is rather appropriate; it can stimulate and straighten out one's thinking. Another example concerns the problem of party or administrative agencies running enterprises and party or administrative cadres working also as enterprise leaders; the writer says: "What is the disadvantage? Does it merely lie in the fact that some people can take the opportunity to pursue private gains? Will things be all right if regulations are so stringent that not even a single cent can be pocketed? I think this will not work. Our economic-system reform aims to develop a socialist planned economy with the invigoration of enterprises as the central link. The enterprises are thus required to be able to compete with one another under the condition of equality, so that the superior ones will win and the inferior ones will be eliminated. An enterprise's gain will vary directly with how well it is run. Only thus can the enterprises be encouraged to

make progress and develop their productive forces. Competition, however, must take place under the condition of equality. Inequality will render competition impossible. If our cadres intervene, if the director of an enterprise is a county party committee secretary, how can other enterprises outdo you?" This elaboration is plain, lucid, and readily accepted by people. Of course, we cannot say that the writer's analysis is very rigorous and thorough (this requires great efforts). Judging from these two examples, however, we can highly commend him for not circumventing those issues which people hotly debated at certain times in the past; he brings out those issues, and strives to give convincing reasoning so as to clarify muddled understanding. Working in this way should be highly recommended for theoretical workers, who are among the engineers of the human soul.

One special feature stands out prominently throughout this book, that is, the writer always takes as the keynote of his exposition the building of material civilization and spiritual civilization, the development of social productive forces, and the development of the socialist commodity economy. Thus the basic task of the socialist stage and the goal of the whole nation's endeavor are firmly grasped. In conducting ideological and theoretical propaganda, one must not evade the contradictions in real life, but must take them into account and take as the focus of the problems the urgent task of altering our country's backward and poverty-stricken face. Only thus can one proceed from the specific contradictions personally encountered by the masses, make an impact on people's hearts and souls by means of education in ideals, and encourage people to strive for lofty goals by means of theory. The concern of the masses about housing, commodity prices, and wages is thus described and analyzed in this book.

It should also be pointed out that the style of this book is popular and lucid, like a cordial conversation between friends, and in some places like small talk. Therefore, the writer's reasoning is not abstract, and where he is correcting wrong ideas or clarifying muddled ideas, the readers can still feel a sense of cordiality.

Are the merits mentioned above what make the book attractive? I think so. A writer must impart encouragement to people's hearts, whether his work is education in ideals or propaganda. What should people be encouraged to do? To devote their zeal, initiative, creativity, wisdom, abilities, and intelligence to our reform and socialist modernization.

Theoretical work has always been an important part of our party's work. The theoretical front is charged with a special mission. In particular, in this period, when the old system is being replaced by a new one, and when the practice of reform and the four modernizations is advancing amid pioneering work, socioeconomic changes are causing changes in ideology and ideas, and people's understanding and views begin to greatly diversify. Under these circumstances, theoretical work has become a particularly arduous task. The basic guiding principle of our party's theoretical work in this new period is that theoretical work should serve socialist modernization. Implementing this guiding principle involves many different kinds of work; for example, we must vigorously study the major tasks arising from the practice of reform

and the four modernizations, conscientiously explore the laws governing the development of various facets of our socialist modernization, and use the most effective methods to furnish explanations about, and answers to, various problems concerning people's ideology and understanding. In our country, propagating and popularizing Marxist theory among the vast numbers of cadres, the broad masses, and in particular, the young people, is an extremely important routine duty. But how can Marxist theory take root in people's hearts and souls, becoming their own stand, viewpoint, and method in perceiving and solving problems? To make this possible, we must not separate theoretical work from people's present struggle, real life, or work, or from the many problems preoccupying people's minds every day. Therefore, in doing theoretical work, we should continue to pay great attention to social surveys, clearly ascertain the trends of thought existing among the masses, and know what kinds of spiritual nourishment are needed by the people, who are now diligently carrying out reform and construction.

Nearly 10 years have elapsed since the smashing of the "gang of four," and it has been 7 years since the convening of the 3d Plenary Session of the 11th CPC Central Committee. Practice over the past 7 years has convincingly shown that the 3d Plenary Session of the 11th CPC Central Committee was really a great turning point in our country's history; it marked the beginning of a new stage of historical development. Under the current historical conditions, our party has integrated the basic tenets of Marxism with the specific reality of our country's socialist modernization; it has established a series of major guiding principles and policies which are compatible with both our national conditions and the people's aspirations, and which have brought marked success in practice; and it has discovered the path of building socialism with Chinese characteristics. Our cause of socialism is advancing in great strides, while Marxist theory, being enriched and extended in our new practice, is developing tremendously. We are encouraged by the great practice. As theoretical workers, we should attach great importance to studying and propagating the major documents issued by our party since the 3d Plenary Session of the 11th CPC Central Committee; we should attach great importance to conducting a theoretical review and study of our vast amount of practice over the past 10 years, particularly over the past 7 years since the 3d Plenary Session of the 11th CPC Central Committee; and, in the light of people's actual ideology, we should write a series of convincing popular theoretical publications. In the light of the current new practice, we not only need a new version of "Dazhong Zhexue," but also new versions of "Popular Economics," "Popular Management Studies," "Popular Politics," "Popular Society," "Popular Legal Studies," "Popular Ethics," "Popular Aesthetics," and so on.

I think this should be a glorious mission and social duty of our theoretical workers. Life, and also the people, are waiting in expectation. We should endeavor to live up to the demand of the times.

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CSO: 4004/48

INTEGRATE THEORETICAL STUDY WITH THE STUDY OF PROFESSIONAL KNOWLEDGE

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 40-42

[Article by Xin Shouliang [6580 1343 5328] and He Fu [0149 1318]]

[Text] Socialist modernization urgently requires that cadres study professional knowledge, including modern science and technology and operational management knowledge. At present, the enthusiasm of cadres for studying specialized knowledge is very high, and we must cherish and encourage this enthusiasm. We should also continue to stress the importance of making cadres more knowledgeable and more professional. We must note that for many years, under the influence of "leftist" guiding ideology, no attention was paid to cadres studying professional knowledge, which even led to cadres lacking scientific and technological knowledge, and also lacking training in modern operational management. The socialist four modernizations and the reforms are very difficult and complicated undertakings which people have not carried out before. If we do not have hundreds of thousands of skilled personnel with professional knowledge and management knowledge, it will be very difficult to achieve the goals of struggle set by the 12th party congress and the grand plan of the four modernizations.

Seen in terms of the experiences of practice, those cadres who have gained quite a bit of scientific and technical knowledge and operational management knowledge are not only able to strengthen their ability to solve actual problems, but also have a fairly scientific style of thought and a spirit of seeking truth by doing things in accordance with objective laws. At the same time, they are better able to study and grasp Marxist theory. Lenin said: "Marxism is the very model of what communism produces from the knowledge of all mankind." ("Selected Works of Lenin," Vol 4, p 347) The richer the cadres' knowledge, the better they will be able to study Marxist theory.

We stress the study of professional knowledge, but in doing so, we cannot overlook Marxist theory. These two aspects of study are interrelated and promote each other. They are not mutually isolated or independent. As far as party and government cadres are concerned, if the two types of study are compared, the study of Marxist theory is more basic and should be stressed more. It is just as Comrade Deng Xiaoping has pointed out: "We now need to build a socialism with Chinese characteristics. Times and tasks differ, and

there is much new knowledge we must study. This requires even more that we make efforts to orient ourselves to the new reality and master basic Marxist theory." ("Collection of Documents From the 4th Plenary Session of the 12th CPC Central Committee, the National Conference of Party Delegates, and the 5th Plenary Session of the 12th CPC Central Committee," pp 108-109)

First, Marxism is a science which reveals the laws of development of the natural world, man's society, and thought. It is the crystallization of the most correct and most revolutionary scientific thought of the world's proletariat. Studying Marxist theory can help us to stand high, see far, and strengthen our skills in controlling the overall situation. In general, professional knowledge gives us skills in various scientific and technical areas and in various aspects of work. Marxist theory meanwhile gives us a guiding ideology which is both helpful in carrying out various work and solving various problems, and also of benefit in controlling the overall situation from the macro-level, and giving us a high level of knowledge and skills for mastering the process of the development of things. Its importance is very obvious. The cadres of our party and the government at all levels are the organizers and managers of the socialist cause. In terms of the whole nation, the department or region they administer is part of the whole. However, seen from their departments or regions, they often administer many aspects and lead many units, the situation is complex, and it is in itself a small "whole." If they wish to enliven this small "whole," they should understand what is being done overall, and what the overall goals and progress achieved overall in a certain period are. They should also be good at unifying the cadres and masses on all sides, and suitably coordinate the work of all departments and all units. While taking the overall situation into consideration and grasping the central points, they should also pay attention to other work. They must also be forward-looking and after advancing one step, look ahead to the next step. By carrying out their work in accordance with the objective patterns of the development of things, and in an ordered and rhythmic way, they will be able to achieve the most effective work results. In order to achieve this, we need more than various types of specialized knowledge. Only by being well-versed in Marxist theory, doing things in accordance with materialist dialectics, and drawing support from the study of quite diverse professional knowledge can we achieve this. In other words, if we only have professional knowledge and have no understanding of Marxist theory, then it will be difficult to successfully carry out the onerous tasks of leadership.

Second, Marxism is the theoretical base on which our party formulates principles and policies. Studying Marxist theory has especially great significance for cadres at all levels in understanding and implementing the party's principles and policies. Since the 3d Plenary Session of the 11th CPC Central Committee, the reason we have been able to realize achievements of worldwide acclaim, and the reason that this has been one of the best and most important periods since the founding of the PRC is that our party, through bringing order out of disorder and firmly adhering to the four basic principles, has formulated and implemented a series of important policies. Cadres are the implementors of the party's principles and policies. Only through studying Marxist theory and mastering the basic principles of Marxist

philosophy, political economics, and scientific socialism will they be able to correctly and deeply understand how the current party line, principles, and policies are based on the summing up of historical experiences and are stipulated by combining the basic principles of Marxism with the actual situation of our nation. Thereby it will be possible to improve the resolve and consciousness of cadres in implementing the policies. Of course, if they have professional knowledge of various types, the implementation of the various policies will be a little better, but if we overlook the study of theory, and lack a theoretical foundation, then the implementation of policies will be done unconsciously and blindly. As for leading cadres, it is not only required that they be able to firmly implement party policies, but also that they study and grasp the characteristics of their department or region, independently ask questions, formulate specific policies and measures which accord with the local situation and creatively carry out work. Deng Xiaoping has said: "The responsibility of our leading cadres is to link up the central directives and the upper-level directives with the actual situation in their units, to analyze problems, and to resolve problems. They should not be 'receiving and dispatch offices' simply copying and passing things on." ("Selected Works of Deng Xiaoping," p 113) If we want to achieve this, the cadres must study the central directives and understand and master their spiritual essence. At the same time, they must go deep into reality, investigate and research, respect the masses' creative initiative, sum up the experiences of the masses in practice and put forward new ways to resolve new problems. This is the common experience in many regions and units throughout the nation which have achieved outstanding achievements, and is also the only way to continually create new situations in work. But these skills are, basically, indivisible from mastering the Marxist world view and methodology. In general, only by relying on Marxism-Leninism and gearing toward the actual situation will it be possible to truly become conscious and creative formulators and implementors of the party's policies and make one's due contribution to the four modernizations.

Third, Marxism in combining with socialist practice and in continually and critically drawing in new knowledge and new achievements of modern science, has shown its power and achieved new development. Even in researching, mastering and using professional knowledge in the natural sciences, having an intimate knowledge of Marxism is of great significance. Marxist philosophy is a scientific world view and methodology. If a person, in engaging in professional work, uses Marxist philosophy to arm his brain, he will be able to grasp the relationships between, and the development trends of, the various sciences, and carry out deepgoing research in accordance with the objective patterns of things. Engels once said: "No matter what type of attitude natural scientists adopt, they are still governed by philosophy. The question is: Do they wish to be governed by various bad fashionable philosophies or wish to be governed by theoretical thinking established on a basis of being well-versed in the history and achievements of thought." ("Selected Works of Marx and Engels," Vol 3, p 533) Our nation's famous scientist Comrade Qian Xuesen [6929 1331 2773], when talking about scientific research methods, pointed out: "The most basic thing in this is Marxist philosophy because Marxist philosophy is the highest scientific summation of man's understanding of the objective world, and is thus naturally the

principle to guide scientific research." (RENMIN RIBAO, 11 April 1985)
It can be seen that cadres engaged in natural science research must stand on the peak of science and must also first study theoretical thinking. Those leading cadres who have specialized knowledge in the natural sciences, should bring into play their own special strong points, do well in leadership work, and realize achievements in serving the people. It is even more necessary that they seriously study Marxism so as to raise their own mastery of theory and policymaking.

Finally, what should be pointed out is that studying Marxist theory, and mastering its stand, viewpoints and methods, can not only help us to correctly understand the objective world, but can also help us to correctly understand ourselves and understand life. Marxists have all along believed that the proletariat must transform their own subjective world at the same time as they are transforming the objective world. Studying Marxist theory can help us establish a proletarian world view outlook on life, establish a viewpoint which places the interests of the party and the people in an equally high position, and resist the attacks of all nonproletarian ideologies. In short, it can raise to the highest level our life-long ideological realm of struggling for communism. This is not something which the study of professional knowledge can bring about. For a period, as we have overlooked ideological and political work and theoretical study, some cadres have been lax in terms of political and ideological demands and forgotten the aim of serving the people with all one's heart. This has affected the turn for the better in party style and social atmosphere. A very small number of people have also taken the opportunity of the reforms to use their positions to seek private gain. On seeing profit, they forget what is right and take the road of violating law and discipline and of committing crimes. This is a very thoroughgoing lesson. We must persist in discarding the former "leftist" methods of crude criticism. However, we must not lose the correct method of using Marxism to transform our own nonproletarian ideologies. Facts have proved that this is not beneficial to the growth of cadres and is not beneficial in training and fostering successors to the revolutionary cause. What is required by the four modernizations and the reforms are cadres who are both Red and expert and who have both ability and political integrity. That is, what is required are cadres who can open up new situations in socialist construction, as well as resist the corrosive ideology of decadent bourgeois ideology and maintain the purity of communism. In this sense, our leading cadres at all levels must tightly integrate the study of professional knowledge with the study of Marxist theory.

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CSO: 4004/48

WHAT ARE THE GOALS, CHARACTERISTICS, AND MEANS OF SOCIALIST MACROECONOMIC CONTROL?

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 42-44

[Article by Zheng Wen [6774 2429]]

[Text] Generally speaking, the objective of our country's macroeconomic control is to achieve a fundamental balance of society's total demand and total supply and maintain a proper ratio between accumulation and consumption. The central issue is, on one hand, to make adequate arrangements for the daily life of the people according to the state's capability; and on the other hand, to pay close attention to determining a rational scope for fixed capital investments in order to attain equilibrium in the country's financial, credit, material and foreign exchange matters, as well as overall equilibrium between these entities. These are the basic conditions to ensure harmonious proportional relations in the economy, steady economic growth, and smooth progress of institutional reforms.

In order to realize the objective of macroeconomic control, it is necessary to correctly grasp the characteristics of macroeconomic control under socialist conditions. If we compare them, socialist and capitalist macroeconomic controls share common points but also have major distinctions. The basic origin of the distinctions lies in the different systems of ownership. The existence of the public ownership of the means of production (notably the ownership by the whole people) accounts for socialist macroeconomic control possessing characteristics different from those of capitalist macroeconomic control.

First, it is necessary to control rate as well as to raise beneficial results. Under the capitalist system of private ownership, society's accumulation and expanded reproduction are carried out under an anarchic state in production. Capitalist countries are unable to decide or control the extent of accumulation and expanded reproduction; hence, they are likewise unable to truly control the scope of expanded reproduction and rate of economic growth of the entire society. Therefore, the question of correctly handling the relationship between rate and benefits does not exist in capitalist macroeconomic control. It is not so with socialism. Under the public ownership of the means of production, the scope of accumulation and growth rate of enterprises and society are guided by state plans. If

the guiding ideology of the plans is incorrect there will be one-sided pursuit of high development rates at the expense of improving economic results. There have been many lessons in this regard in the past, and there are still phenomena of blind pursuit and competition in some localities and units today. Henceforth, our country's macroeconomic control should emphasize the primacy of bettering economic results. The balance to be achieved in macroeconomics should be the balance of rate and beneficial results under mutually complementary conditions.

Second, it is necessary to control the excess distribution of national income. Under capitalism, owing to the existence of basic contradictions in capitalism as well as to the role of the laws of surplus value and of capital accumulation, relative overproduction occurs frequently. Therefore, under many conditions, capitalist macroeconomic control calls for stimulation, and not control, of demand. On the other hand, in macroeconomic control under socialism, it is necessary not only to prevent the inflation of demand due to macroeconomic errors, but it is imperative to control the growth rate of total wages according to the economic benefits of enterprises so as to avoid excess distribution caused by microeconomic flexibility.

Third, it is necessary to conscientiously realize the goals of socialist production. Capitalist production aims for surplus value. Capitalists are the personification of capital. The production goals of enterprises are achieved in a state of anarchy in the entire social production, and not through the help of macroeconomic management. On the other hand, attainment of socialist production objectives would involve the correct handling of relationships between livelihood and construction, between immediate interests and long-term interests, as well as the relations of interests between state, locality, department, enterprise and the laborer. Obviously, in order to realize the goals of socialist production, it is necessary not only to rely on the individual efforts of enterprises, but also on the overall planning of the state's macroeconomic control.

Fourth, it is necessary to regulate both the demand and supply of society. In capitalist society, in order to achieve balance between total demand and total supply, society's total demand is regulated mainly through financial, credit, and legal means, while regulation of supply is limited. In the planned commodity economy of the socialist society, the state's macroeconomic management deals not only with the total demand of society; moreover, through the formulation of medium- and long-term plans, it could rationally arrange for the distribution of areas of production and the adjustment of production structures of departments, carry out intension or extension types of expanded reproduction, and regulate the total supply of society. This is an important manifestation of the superiority of the socialist economic system.

Summing up, the degree and extent of socialist macroeconomic control are far broader than those of capitalist macroeconomic control, and its contents more complex. Under capitalism, there are some economic activities which are not manageable nor do they need be managed in macroeconomics; however,

under socialism, they could be managed and should be managed. We should establish and perfect a system of macroeconomic control in accordance with these fundamental characteristics of socialist public ownership system as well as with other important local conditions.

The correct application of macroeconomic regulatory measures is the guarantee for effective macroeconomic control. These measures cover four aspects, namely: planning, economic, legal and administrative. They play a regulatory role from various angles, complementing one another so that an integrated regulatory system is impossible if any of these four is missing.

Planning is the principal part and the core of the macroeconomic regulatory measures. The goals and tasks of macroeconomic control within a definite period of time, as well as the attainment of balanced and fundamental proportional relations are reflected through planning; the application of other macroeconomic regulatory measures should be linked with state planning and should promote its realization. Economic measures could better embody the need to conscientiously apply the law of value; therefore, it is necessary to stress their role in macroeconomic control.

Economic measures cover the areas of commodity price, credit, tax system and foreign exchange. Their application affects regulation of all aspects of economic interests in society and is similarly restricted by many concerns, making it a very complex matter. We should strive to master this job in the course of practical economic management. It is necessary to implement well the institutional reforms involved in each economic regulatory measure, properly handling the relations between each and every measure, applying them in moderate degrees so as to avoid the "counterregulatory" effect of these economic measures.

The role of legal means in macroeconomic control will grow increasingly important in the future. The deepening implementation of the economic institutional reforms and the further development of the national economy would require that more rules governing the economic relations and activities should be defined in legal forms. We should do a good job in economic legislative and judicial work, gradually arriving at a stage where there are laws to be obeyed and which are obeyed and where violations will be investigated and punished sternly.

Administrative measures are also very important. While the direction of reform is to gradually minimize administration, essential administrative means at any period of time are nonetheless indispensable. In particular, within a certain time in the transition from old to new economic structure, it is necessary to strengthen the application of administrative measures in order to ensure the orderly progress of reform and of social economic development. In practice, it is necessary to make administrative measures as scientific as possible, avoid and minimize loopholes in each administrative order and contradiction between them. Under a number of circumstances, administrative measures should be coordinated with economic measures and applied to achieve a better economic result. At the same time, application of administrative measures should pay attention to the continuity of policies and prevent undesirable effects being brought about by changing policies.

HOW ARE THE VALUES AND PRICES OF INTELLECTUAL PRODUCTS DETERMINED?

Beijing RED FLAG in Chinese No 7, 1 Apr 86 pp 44-46

[Article by Zong Han [1350 1383]]

[Text] With the exception of some achievements in fundamental theoretical research and some intellectual products which are used in the development of restricted areas of endeavor and not available for exchange, most achievements of intellectual labor, including scientific and technological materials, patents, technological consultancy, and technological services, which are embodied in the form of knowledge and theory, creations and inventions which are expressed in material form, copyright and royalties, which are manifested in intellectual property rights, and spiritual and cultural achievements, which find expression in material products, such as film prints, discs, and tapes, are all commodities. Compared with ordinary commodities, the above commodities have their own characteristics. However, the aim of turning out these products is to meet the needs of other people and of society, and not for their own consumption. The needs can be satisfied only through exchange of the products. The raw and semifinished materials needed in the production of such products are not provided gratis but instead are obtained through exchange of equal value. Therefore, since they have all the main characteristics of commodities, they should not be considered noncommodities.

Marxist theory concerning the value of labor is applicable to intellectual products, which are the unity of value and use value. As with ordinary commodities, in the process of turning out intellectual products, their use value is created by concrete labor of different forms (mainly mental labor) and their value is created by abstract labor of all forms. The value of intellectual products is determined by the amount of socially necessary labor which has been used to turn out the products. However, compared with ordinary material products, there are some differences in the process of the formation of the value of intellectual products. First, intellectual products are mostly the fruits of creative labor. Since intellectual products are creations, this means other people have never created or succeeded in creating them before they were produced. Therefore, generally speaking, we can hardly tell how much individual labor has been involved in producing them. Such being the case, the socially necessary labor embodied in intellectual products has become the labor which had to

be put into creating intellectual products in the existing social conditions, including the labor put into making repeated experiments and overcoming unavoidable failures in the process of their creation. In other words, the amount of time spent on specific labor needed in producing intellectual products is roughly equal to that of socially necessary labor needed for the same purpose. The specific values of intellectual products are also their own social value. Of course, the labor which should have not been put into producing the products and the labor which is unrelated to their production is unnecessary labor which cannot form the products' value. If several units or intellectual laborers are engaged in the creation of one and the same intellectual product and achieve the same results, the amount of labor they have contributed for that purpose, no matter how much, which has formed value, namely, the amount of labor which is recognized by society in the course of exchange, must be the amount of average socially necessary labor. Second, the value of intellectual products consists of two elements--materialized labor and animate labor, with the latter outweighing the former. In animate labor, the proportion of mental labor is comparatively greater than that of manual labor. The value of intellectual products is directly proportional to the amount of animate labor, in particular, mental labor, embodied in the products, and inversely proportional to materialized labor and manual labor. Their value will increase along with the increased amount of complex labor consumed. Third, intellectual labor is complex labor which enables people to think in the abstract, to create and invent, to raise the experience gained in practice to the level of theory, to reveal the essential aspects of things, and to dominate the process of production with science and technology, rather the laborers' direct skills. In its formation, intellectual labor requires more time and higher educational costs. It is "an embodiment of labor of a higher level in which more value is materialized in the same long period of time." ("Das Kapital," Vol 1, p 223) This is why intellectual labor can create greater value and why the value of intellectual products is higher than that of ordinary products.

As with other material products, the prices of intellectual products, in the final analysis, are determined by their value. The greater the amount of complex labor embodied in the intellectual products, the higher their prices should be. The prices of the products which have higher use value and promise better economic results should be set higher, but if they do not have such qualities, their prices should be set a little lower. This will encourage mental workers and units engaged in the production of intellectual products to turn out more suitable intellectual products to meet the needs of society and to accelerate technological progress. However, since intellectual products are mostly of a creative nature, they have in general their own patent rights, which are in reality the right to monopolize knowledge; therefore, their prices are greatly influenced by the supply-demand relationship and the buyer's ability to buy. Compared with ordinary products, the prices of intellectual products are regulated more substantially by market supply and demand. Therefore, generally speaking, their prices should not be set by indiscriminately applying the "production cost plus profit" principle in an oversimplified way. The prices of intellectual products are set in the following ways: First, most ordinary spiritual

products which are mass-produced are the "second-hand" products of intellectual labor. There is not much difference between the production process of these products and that of other material products. The materialized labor and animate labor used in their production can quite easily be calculated and their prices can be set in accordance with the principle of average production cost plus a certain amount of profit. If these products are not produced in large quantities, because they have special use value and a monopolistic character, their prices may be monopoly ones, which are likely to be higher than their value in the short term. Second, since the formation of industrial property rights, which are embodied in the form of knowledge and theory, and major inventions and creations which are expressed in a material form, require large amounts of complex labor, they have greater value. When applied, they will produce higher economic results. The new value they create is more often than not so great that it cannot be compared with the amount of labor contributed for their formation. Such being the case, the prices of intellectual products are generally higher than their value. However, when these creations and inventions are widely applied and advanced technology is used as common technology, their prices will also fall accordingly. As for ordinary creations and inventions, since their formation requires less labor and they produce lower economic results when applied, their prices will, on the whole, fluctuate around their value. Third, the technological consultancy, technological services, and passing on of unique skills in production, which are manifested in the form of knowledge, are invisible intellectual labor. Sometimes, a few remarks and some actions are enough to solve key problems in production, bringing in substantial economic results. It is difficult to calculate their price. Since their price is of a payment-according-to-work character, they can be categorized by grades and according to the amount of working time used in the process of service or according to the extent of economic results created in a production cycle. Fourth, the intellectual products, such as scientific and technological materials, drawings, and technological propositions, which are embodied in a material form, are the achievements of intellectual labor. Their formation requires a larger amount of intellectual labor and a certain amount of materialized labor. Their prices are determined by the quality and quantity of intellectual labor used in their formation and by the quality and quantity of materialized labor and animate labor used in expressing these achievements of labor.

We still lack experience in setting prices for various intellectual products partly because it is difficult to set the prices of such products and partly because it is not long that intellectual products have been considered commodities in China. In recent years, in the execution of the economic structural reform, while the technology market has been steadily expanding and becoming brisker day by day, many localities have adopted numerous pricing methods in this regard. For example, two trading parties negotiate the prices of intellectual products according to the products' use value and their anticipated economic results, and each party either makes a single payment or shares with the other the returns of the use of the products. Prices are set according to production costs plus a certain amount of profit. Prices are set either by the technology market administrative departments, as go-betweens on the basis of value assessment and invention approval and through consultation, or by leading organs. All these pricing methods can be used for reference.

IT IS PROPOSED THAT MORE ARTICLES CORRECTLY INTRODUCING FOREIGN 'NEW IDEAS' BE PUBLISHED

Beijing RED FLAG in Chinese No 7, 1 Apr 86 p 46

[Article by Li Zhun [2621 0402] of the Literature and Art Bureau of the CPC Central Committee Propaganda Department]

[Text] I learned a lot by reading Comrade Zhu Zhangchao's article "Comments on Sociobiology and Its Theory of 'Selfish Human Nature'" which was published in the fourth issue of RED FLAG this year. Sociobiology is a typical "new thought" in the Western world at present, and it has considerable influence in studies of the social sciences and in the field of literature and art in our country. However, there have been very few articles which can correctly introduce and comment on this school of thought. What we frequently see is merely the practice of quoting its viewpoint to create some claptrap in order to impress the public. In the field of literature and art, we can see some articles quoting the viewpoints of sociobiology to prove the existence of "human nature," and this has even been described as a "new discovery" and a "new high in theory." Therefore, the publication of such introductory and commenting articles as Comrade Zhu Zhangchao's will not only help people correctly understand and approach various typical trends of thought in the West, but can also play a role in "eradicating" the theoretical foundation for various erroneous thoughts in our domestic ideological and cultural fields. It is proposed that RED FLAG publish some high quality articles written by comrades who hold correct viewpoints and have good knowledge, in order to selectively introduce and comment on a series of typical "new branches of learning," "new theories," and "new thoughts" in foreign countries which have obviously influenced our country. If one such article can be published in every 2 or 3 issues, then some 10 articles will be published in a year, and this will play a considerable role.

I feel that there is still something lacking in Comrade Zhu Zhangchao's article. The article did not point out the concrete demonstrations and influence of the theory of sociobiology in the fields of social science, literature, and art in our country. (For example, some people argue that all genes of all living things are "expanding and extending themselves" and they are the "elements that carry on the character of selfishness," so "the primary nature of human beings is selfishness." Some articles say

that people's biological and sexual instincts form man's basic and the deepest level of consciousness, and social and political consciousness is merely man's "superficial" consciousness, so man's sexual instinct determines man's attitude in social life. Some people even argue that people's sexual desires, like those of animals, form the motivating force and essence of human love.) Of course, such an explanation need not be very long and detailed, but a general summary is necessary. This will make the article more attractive and more effective.

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A BRIEF DISCUSSION ON 'EMPTINESS' AND 'SOLIDNESS'

Beijing RED FLAG in Chinese No 7, 1 Apr 86 p 47

[Article by Ru Di [5423 5441]]

[Text] The central leading comrades have repeatedly emphasized that we should reduce empty talk and do more solid work. This important instruction hits home on the problems in our work style. Of course, no one will object to it, but people may have different understandings of this issue.

For example, some comrades may think that education in the current situation and political and ideological work among the people are something like "empty talk," and only the settlement of some problems in the people's livelihood can be regarded as "solid work."

Of course, if our education in the situation and our routine ideological work are not linked with the people's real life and cannot help cadres and ordinary people solve the problems in their minds, they would sound quite similar to "empty talk" because they would be completely irrelevant to reality and merely some conceptual games. This type of propaganda is vague and general, so it will not touch people and will not achieve the results of enlightening and inspiring the people. However, when Comrade Qu Xiao and heroes from the Laoshan battlefield use their own lofty spirit and real feelings to tell people of the value and significance of life and to tell people how we should work, fight, study, and live under the banner of the communist ideology, the people will not feel that what they say is "empty talk," instead, the people will have a great interest in listening to what they say so as to be inspired. Therefore, we cannot say generally whether ideological and political work is "empty" or not. This depends on whether it was the right method.

On the other hand, the settlement of actual problems is certainly "solid work." However, I still feel that people's understanding of so-called "solid work" may vary from one person to another. So we also need to make a concrete analysis. From the overall point of view, we are carrying out the great practice of building socialism with Chinese characteristics; in each locality, department, or unit, there are also many concrete issues that need to be solved. It is correct to consider these matters as "solid work" and we should make efforts to do this "solid work" well. However,

some people think only things which can bring material benefit to them can be regarded as "solid work," or only making more money, seeking more pleasure, winning a diploma, and getting promotion can be considered "solid work." In order to benefit from this "solid work," they may try by hook or by crook to gather ill-gotten wealth and may even disregard laws and discipline in doing so. They may also agree with the saying that "powers in hand must be used in time" and thus abuse their powers in pursuit of private gains. They are interested in no theories, but are only interested in obtaining "real benefits." This is a deviation in people's minds, and this deviation is caused by some erroneous outlooks on life.

According to the viewpoint of Marx' historical materialism, "people must first eat, drink, wear clothes, and have shelter, before they can engage in political, scientific, art, and religious activities." This viewpoint tells us that matter determines consciousness, but it does not mean that consciousness is an insignificant thing. Truth is people's correct ideas which reflect things in reality, and truth is expressed in the form of theory, which cannot be regarded as "empty talk." As compared with material things, ideological and political work seems a bit "empty," but it in fact includes "solid" content. That is to say, an "empty" thing can be converted into a "solid" thing. This is the process of consciousness developing into matter.

Correct and solid ideological and political work can arouse people's enthusiasm to work to create more social wealth, so it is absolutely indispensable in our socialist cause. On the contrary, a person's soul may be "empty" if he does not realize that the fundamental purpose of all our undertakings is to serve the people wholeheartedly and that communist ideals are the more important guarantee for socialist modernizations, or if he does not realize the great and active functions of correct ideology and theory but merely regards individual material benefit and pleasure as "solid" things.

That is to say, we should not conduct ideological and political work in an irrelevant and unrealistic way, nor should we give up ideological and political work which has solid content and has relations with reality. We should continue to solve actual problems, but should also change the incorrect ideas about "solid work." In short, we should approach all things dialectically as we often say.

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A BEAUTIFUL WORLD IS GREETING US--WATCHING THE TELEPLAY 'THE WORLD
REDISCOVERED'

Beijing RED FLAG in Chinese No 7, 1 Apr 86 p 48

[Article by Peng Jiajin [1756 0502 3866]]

[Text] It seemed that director Xu Lei [6079 7191] disappeared after producing his well received movie "Strange Friends." Two years later, however, we surprisingly discover that he has quietly completed another good work, a television serial drama called "The World Rediscovered." In this work, he describes with ample enthusiasm the historical driving force of the people of China for opening up in the new period the way to a bright future, while exposing profoundly the mental scars of the nation remaining from the 10 years of turmoil. It is filled with a strong sense of reality and is rich in poetic flavor.

It is teleplay about the real situation. When the lens of the camera is directed inside the tall walls of a part-work and part-study school, it exposes without reserve the bitter results left over from the 10 years of turmoil. From start to finish, the focus remains unchanged on a group of people with abnormal souls that were brought about by a period of lopsided development. The characters include talented Xie Yue, who harbors a cold and terrible thought of taking revenge; obviously sane Xiang Xiu'er, who plays the fool; Song Xiaoli, who lands in an awkward predicament because he turned things upside down; crude and cruel Guo Xixiang, who paid no attention to civilized acts, law and order....The sufferings born by their souls reflect the scar of the times. It was just as the case of Xie Yue. During the years of turmoil, his father was framed up and cruelly oppressed. Moreover, his mother "turned against" his father, and his stepfather further hit his father when he was down. There were no justice and righteousness in society. Thus, Xie Yue could not but bear the intolerable suffering and planned to realize his primitive instinct of taking revenge at the cost of his life. These characters such as Xie Yue and Song Xiaoli differ in terms of disposition, family background, and experience, but they share a common point: their souls are tainted with rusty dust of the times. This was an enormous shadow cast in those special years. It has made us see the blood dripped from the souls of the people of that generation.

However, to describe vividly this "disastrous" picture is not the aim of the producer. In the final analysis, it is only a "stage" on which the director and producer let characters Xu Wen, Huang Shulin, Yu Qianqian, and so on perform a moving drama.

Old headmaster Xu Wen, chief instructor Huang Shulin, and young female teacher Yu Qianqian are the image of three generations of respectable educational workers. The years of turmoil and harsh realities brought them extremely grave sufferings, but none indulged in individual sorrows. After being framed up, criticized, and sent into exile, old headmaster Xu Wen, like a fighter returning to the front, again enthusiastically engages in the struggle after returning to the school. Gray-haired and with a dedicated heart, he came from the remote past and moves toward the future. In the years of turmoil, Huang Shulin lost his wife, but still held fast to this special position. In order to help students establish faith, he forsakes his feeling of being inferior to others. He even shows the scar in the depth of his soul to the children. Yu Qianqian, though not suffering many torments, also experiences harsh realities. Her boy friend turns a cold shoulder to her and then leaves her because she had chosen the "inglorious" career. But she does not change her decision. Through arduous and complicated work, she becomes more firm and mature. Hating Lin Biao, the "gang of four," and the disgraceful thinking of society, they love more enthusiastically and profoundly the cause of the party and the wounded children. From their raging flames of hatred and love, we can realize the efforts of remolding man's good soul, as well as the heroic bearing of the people of China in standing erect among past agonies.

While showing and analyzing the mentality of the children, the work often reviews things of the past. It frequently mentions things that took place in society outside the "walls" of the school when describing the life of the part-work and part-study school. Though its main focus is on the inside of the "tall walls," it touches on other things of the past as well and on various sectors of the reality. Therefore, it carries a valuable sense of history.

The artistic goal pursued by the director is very clear. He wanted to merge the features of documentary, drama, and poetic works into one. He succeeds in this work. In heavy snowfall, Yu Qianqian walks in a dense forest of white birch. The sound she hears makes her recall a chat she had with her father when she was young...To "begin" the drama by using this set of counterpoints of sound and picture indeed brings us to a poetic world. However, we must not forget that the real poetic flavor is in the choices made by Xu Wen, Huang Shulin, Yu Qianqian, and so on amid their gigantic emotional whirlpools of love and hatred, which last throughout the drama. The real flavor is also in the shining reflection of the indelible souls of Xie Yue, Xiang Xiu'er, Song Xiaoli, and so on. To turn hatred into love and ugliness into beauty is the basic melody of the poetic world in this work. Also, in the last episode, the scene in which Yu Qianqian and Huang Shulin hold a heart-to-heart talk and walk together in the snow interchanges with that in which the students hold a party to celebrate that they can start a new life again. This episode is very rich in poetic flavor. From the profound sentiments that "Qianqian had accomplished a complete world," we can see that a beautiful world is greeting us.

ENLIGHTENMENT GAINED FROM 'INTRODUCTION TO THE STUDY ON THE CAPABILITY OF SCIENCE'

Beijing RED FLAG in Chinese No 7, 1 Apr 86 inside back cover

[Book review by Liu Ji [0491 0679] and Shi Yi [4258 0168]]

[Text] What is science? How should we study science? Must the study of science be guided by Marxism? These questions have been hotly debated and enthusiastically discussed over the past several years by the scientific circles in our country. Comrade Zhao Hongzhou's book, "Introduction to the Study on the Capability of Science," furnishes answers to these questions and has drawn favorable comments from famous scientists, like Qian Xuesen and Qian Sanqiang, as well as other readers.

In systematically analyzing the social function of modern macroscience and the inherent motive force of scientific development, the writer consciously applies the Marxist stand, viewpoints, and methods, and makes bold and useful attempts in advancing the study of certain basic theoretical questions in Marxist philosophy and political economics.

Everyone knows that the role of science in the productive force structure has been a major theoretical subject in the history of development of Marxism. Studies on this subject have not been sufficiently thorough since Marx put forth the well-known argument that science is a "general social productive force." Meanwhile, through practice, the enormously powerful social functions of modern science are increasingly more thoroughly understood. Modern science has not only transformed the face of society over an entire historical period, but has also created an enormous potential for the enrichment and development of Marxism. The writer's resourcefulness is precisely reflected in grasping this potential. In accordance with the Marxist viewpoint: science is a "general social productive force," and science "has become a direct productive force," he carefully studies the laws governing modern science on both the macro-scale and the micro-scale; he makes a historical study of the interrelationship between science and technology on one side and social production on the other, as well as the trends of change in this interrelationship. In particular, on the basis of studying the relative independence of science, he puts forth the brand-new scientific concept of "the scientific capability of society."

The writer holds that scientific progress and advance is promoted by the inherent motive force of science in addition to social production as the "principal motive force" or "basic motive force." The scientific capability of society, as an inherent motive force behind scientific development, incorporates five major factors: the group creative ability of the contingent of scientists, the quality of experimental and technological equipment, the efficiency of the books-and-information system, the optimal degree of science-labor combination, and the natural scientific and educational standards. The secret of transformation of science into a direct productive force lies in this brand-new concept of social capability. Thus, we can break down Marx' concept of "general social productive force" into three interlocking forms of existence: the scientific capability, technological capability, and productive capability of society. Thus, like transforming a higher-degree differential equation into a system of first-degree homogeneous equations, the writer points out a key step in discovering complex Marxist productive-force equations.

It should be particularly mentioned that this book relatively satisfactorily achieves a symbiotic integration of Western scholars' "macroscience" theory with Marx' "scientific experimentation" theory. It tells us that what is called scientific experimentation in the modern sense not only embodies scientists' practical activities, but also embodies some widespread social activity, which is the so-called 20th-century macroscience industry. This industry is the "special mode of production" put forth by Marx over 100 years ago. It comprises special productive forces and special production relations, that is, it is a unity of opposites comprising society's scientific capability and production relations in the scientific realm. The new viewpoint of scientific experimentation industry provides a new theoretical basis which can rather successfully explain many long-standing, highly controversial problems (such as the phenomenon of transfer in modern science, the optimal relation, in scientific planning, between basic research, application research, and developmental manufacturing).

Of course, this book could have been improved by making some chapters (for example, the first six chapters) more concise, by giving more thorough expositions in Chapters 12 to 14, and by a fuller discussion of questions like the best age in scientific creation. It is hoped that more comrades can study this discipline so that scientific theory can fully play its role in the four modernizations.

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